

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

MR. HENRY STURT, M.A., of Queen's College, Oxford, is a member of the Oxford Philosophical Society. In 1902 he edited a volume of philosophical essays, written by eight members of the University of Oxford. He himself, as one of the eight, wrote the essay on 'Art and Personality.' In 1906 he published a criticism of Oxford thought and thinkers from the standpoint of personal idealism, to which he gave the title of *Idola Theatri*. He has now resolved to become the founder of a new religion.

It must be very difficult to become the founder of a new religion. To become the founder of a sect, whether it be a sect of Buddhism or of Christianity, is easy enough. But a new religion! It will soon be a century since COMTE offered (with indifferent success) the 'Religion of Humanity.' And there has not been an attempt made in all that time. Four years ago, it is true, a Fellow of another Oxford College published a volume which looked as if it were meant to be the sacred book of a new religion, which he courageously called *The Religion of all Good Men*, though we have only heard of one good man who professed it. But Mr. GARROD did not deliberately resolve to found a new religion. His religion is a sort of reformation of Christianity. Mr. STURT will have nothing to do with reformation. Christianity is as incapable of reform as

Fetishism. He will clear it out of the way. His religion, to which we may provisionally give the name of Sturtism, is altogether new and unheard of.

'It is an essential element,' he says, 'of the proposals contained in this book that we should cut ourselves clear away from Christianity.' And again, he says, 'I feel as certain as any one can be about a matter beyond the reach of the exact sciences that all compromise with Christianity is undesirable, and that schemes for reforming and tinkering up the old system are delusive and will end in bitter disappointment. The only manly and sensible course is to clear this obsolete religion away and begin afresh.'

Accordingly Mr. STURT is not content to criticise the conduct of Christians. He criticises Christ. He examines the contents of the Gospels. He writes a new life of our Lord upon earth.

Now this was a mistake of Mr. STURT. He can criticise Christians effectively. Few men have so minute a knowledge or so keen an appreciation of their faults. But he cannot criticise Christ, for he does not understand Him. He cannot rewrite the life of Christ, for he has not a first-hand acquaintance with its materials. He does not know the Gospels.



There is no occasion to blame Mr. STURT for not knowing the Gospels. He may never have had the privilege of learning his lesson in his tender years. And there are very few men who in after life can fill up the gaps of their early education. When we see Mr. STURT struggling with the Gospel narrative and turning desperately to Abbé LOISY for deliverance, we think of KEATS, hungry for a classical education and making his acquaintance with HOMER in the translation of CHAPMAN.

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It is not that Mr. STURT makes so many mistakes. It is the uncertainty with which he moves within the general atmosphere of the place and the time. He is put out by references to familiar customs. He is puzzled by the use of everyday language. And so, when the meaning is manifest Mr. STURT makes suggestions and suppositions which are as far-fetched as they are uncalled for.

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His uncertain walk would not be so evident if he did not so often assert his confidence. He is very fond of the phrases of the amateur—'it is probable,' 'it must be so,' and 'there is no doubt about it.' Speaking of the miracles—which of course present no problem to him—he says, 'We cannot doubt that in most places the failures of Jesus must have vastly exceeded his successes.' And then, in the next sentence, 'Moreover, after the first burst of enthusiasm, the preaching of Jesus must have found an ever-cooler reception: such is the fate of those who make tremendous promises and predictions that remain unaccomplished.' His explanation of the cleansing of the Temple, unsupported as it is, he introduces by a 'there can be no doubt.' Jesus did not drive out the money-changers Himself. 'There can be no doubt that Jesus headed a large band of his followers from Galilee and Peræa who, armed with rustic weapons, raised a violent brawl against which the Temple police were for the moment powerless.'

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Even so simple a matter of fact as the arrest at

the garden of Gethsemane receives a new meaning, and becomes indeed quite a new situation. 'Jesus himself was anticipating the arrest, as he knew there was treachery in his band. At one time he thought of resistance and armed some of his followers. There was a slight scuffle at the arrest and one of the Temple servants was wounded by a Galilean. But at the last Jesus, who was no fighter, went quietly, and his disciples scattered in the darkness.'

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There is certainly a suspicion sometimes that Mr. STURT knows a little more than he seems to know. Here, for example, he drops all reference to the twelve legions of angels; but in another place he uses it for his own purpose. He says that when Jesus came up to Jerusalem, 'He thought that his actual assumption of royal dignity would take place when his Heavenly Father descended in power to inaugurate the Kingdom and to give him more than twelve legions of angels to subdue all hostile powers. Till that came to pass he remained, so to speak, a Messiah *de jure*, but not *de facto*.'

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Now it must be admitted that the founder of a new religion does not need to know the religion which he proposes to displace. It may be better for him not to know it. We can scarcely conceive MUHAMMAD being so successful if he had known Christianity better. For his success just lay in this that his religion was worse than Christianity. And in that lies the success of Muhammadanism up to the present day. But Mr. STURT, who has determined to destroy Christianity—a task which MUHAMMAD can scarcely be said to have had before him—ought to have been far wiser than to enter upon a criticism of the Christ of Christianity, seeing that he was so inadequately furnished for it. For there must be many who, attracted by the vigour with which he denounces existing Churches and living Christians, will nevertheless hesitate to become members of his Church when they see that he has so little knowledge of, or so little concern for, the undeniable facts of history.



And it is all the greater mistake that the criticism of Christ and of Christianity was so unnecessary. For on any understanding of Christianity he will have nothing to do with it. Take the interpretation of Christianity which he starts with, and which will be admitted by every well-informed Christian to be essentially true. Christianity is a Gospel. It is the Gospel of the grace of God to sinful men. Its fundamental fact is that men have failed. Christ came to seek and to save that which was lost.

But the fundamental fact of Sturtism is success. 'Faith,' says its founder, 'is confidence in success, and success is the establishment of faith. The more success the life of free religion brings us, the firmer becomes our confidence in its principles. Thus do we break the old and evil connexion between religion and failure.'

Mr. STURT does not say that there may not be success without religion. But success without religion is 'a hard and, generally, rather a vulgar affair.' The Religion of Success is success that has been 'dignified' with a little culture. But in any case, if success is not perfect without religion, religion is nothing if it does not lead to success. The unpardonable sinner of Sturtism is 'a desperate failure.'

Mr. STURT calls his book *The Idea of a Free Church* (Scott; 5s. net). For he is not content to issue a manifesto. First he states his ideal of true manhood. Next he sets forth the principles of that religion which will enable a man to attain to this ideal. And then he endeavours to organize his followers and to establish the true Church.

'It will be the business of a free church, as a centre of education and enlightenment, to show what religion is good for and what are the bounds of its usefulness, to teach a philosophy of life where religion takes its proper place in conjunction with other elements, and to dis-

courage sternly the morbid fanatics who turn a noble privilege into a desolating curse.'

How simple it all seems to be. And in some respects how idyllic. 'It will be the function of the committee to manage the affairs of the congregation, to raise money for its buildings, services, and charities, and to prepare lists of preachers and readers. There should be a considerable variety of preachers, chosen mainly from the members of the congregation. The work of preaching should be put into the hands of as large a number as possible: nothing would make people more critical, and at the same time more tolerant towards preachers, than the knowledge that their own turn would come round shortly.'

But there must be no failures. There must be no failures in the committee, among the preachers, or in the congregation. And what will Mr. STURT do if, in spite of all, one of his congregation, one of his committee, or even one of his preachers, should be heard to say, 'I have sinned and come short'? He will have to be merciful. If not to the sinners, he will have to be merciful to Christianity. Out of the general wreck he will have to leave here and there a church to be a refuge in time of trouble to the distressed.

Messrs. Oliphant, Anderson & Ferrier are the publishers of the *Reports of the Commissions of the World Missionary Conference, 1910*. The Reports are issued in nine volumes (18s. net; single volumes, 3s. net).

There are nine volumes because there were nine Commissions, and each volume contains the report of one Commission. Turn at once to the fourth volume containing the report of the fourth Commission. Its subject is 'The Missionary Message in relation to Non-Christian Religions.' The Chairman of the Commission was Professor D. S. CAIRNS, D.D., of the United Free Church College, Aberdeen.



The Commission sent out questions to missionaries. They sent them to missionaries in every part of the world in order to receive information about the contact of Christianity with every religion approached by it. The questions need not be quoted. Their drift is gathered from the replies made to them. Replies were sent from nearly two hundred missionaries. Take the missionaries to Islam. Twenty-nine missionaries to Islam sent replies to the questions.

Their replies are gathered into sections. The first section gives an account of the various tendencies in Islam, the second of the value of Islam as a religion, the third of any visible signs of dissatisfaction with Islam as a religion, the fourth of the hindrances that are found in the way of the conversion of Muslims to Christianity, the fifth of the right attitude of the missionary to Islam, the sixth of points of contact between Christianity and Islam, the seventh of the attraction or repulsion of the Gospel for Islam, the eighth of the influence of the Higher Criticism on Islam, the ninth of the influence of the contact with Islam on the Christian faith of the missionaries themselves, and the tenth on the influences which lead Muslims to embrace Christianity.

After all that is valuable in the answers has been extracted and arranged, and the whole vast accumulation has been condensed into these sections, the chairman runs his eye over the entire field and offers us his 'General Conclusions.' This is our immediate interest. What does Professor CAIRNS find to be the present position and future prospect of Christianity in the face of its one irreconcilable rival and only formidable opponent upon earth, the religion of Muhammad?

The first thing that he discovers is the truth of KUENEN'S saying that 'Islam is the kernel of Judaism transplanted to Arabian soil.' For Judaism is legalism and Islam is legalism, and the reign of law is the fundamental fact that makes each of them a religion. And so the missionary

in Muhammadan lands is thrown back to the very first battle that the Gospel had to wage and win, and may take the Apostle Paul in all simplicity as his missionary model.

Whereupon he obtains a vivid insight into the conditions of Pauline preaching. Two results flow from the hard legalism of Islam—spiritual pride in some, and spiritual discontent in others. The same twofold result of the pressure of the Law was found in Judaism, and guided Paul in his preaching as well as in the development of his theology. Hence the Pauline gospel, on the one hand, denies every vestige of human merit and ascribes salvation to the love of God alone, and thereby destroys the very foundation on which the Pharisee stands. On the other hand, it meets the need of those who seek for closer union with God than the Law can give by the promise of the Spirit, that is of vital union with God through Christ. And so it comes to pass that some of the missionaries to Islam desire that the modern writers on systematic theology should lay more emphasis on the new life of liberty into which a man enters who has 'risen with Christ.'

But there is another thing that the Islamic missionary looks for in his handbook of theology and finds not. It is a steady insistence on the unity and sovereignty of God. This is the strength of Muhammadanism. This is the secret of its vitality. You may think that it owes its progress over the world entirely to the concessions which it makes to the natural heart of man. These missionaries do not think so. Professor CAIRNS does not think so. They see that the unity and the sovereignty of God are beliefs which make the Muslim a fanatic sometimes but always a force for conquest.

Now the follower of Christ believes in the unity and the sovereignty of God, as does the follower of Muhammad. But the unity of God receives more emphasis in Muslim than in Christian theology. And so much has popular Christian teaching had



to say about the Fatherhood of God—rejoiced in as almost a discovery of our day—that God's sovereignty has been neglected, and has not always escaped rejection and ridicule. These missionaries to the Muslim do not want sovereignty without love. But on the other hand they believe that love without sovereignty means disorder and tragedy and a division of life which leads us back to polytheism.

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The last thing revealed by the experience of these nine-and-twenty missionaries to Islam is the secret of the uncompromising opposition which the faithful Muslim makes to the offer of the Gospel. The offer of the Gospel is the offer of Christ. Now the picture of Christ presented to Muhammadans is contained in the Koran, and it is a distorted and degrading picture.

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'Supposing,' says Professor CAIRNS, 'that to-day there were to arise a great religious genius among the peoples of the Congo, suppose that all that he knew of Jesus Christ was what he could learn from those representatives of His who condoned the policy of King Leopold, would it be just to say of the religion which he founded that it rejected Christianity?' Thus he excuses the caricature of Christ in the Koran. And thus he is compelled to excuse much of the bitter hostility to Christ Jesus of the follower of Muhammad to-day.

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The series of volumes containing the Reports of the Commissions of the World Missionary Conference of 1910 contains also the official record of the doings of the Conference itself. And the last thing they contain is the final address of the President.

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With what encouragement did Dr. MOTT dismiss the delegates? With no encouragement at all, but with a warning. It is as if he felt the risk—so successful had the Conference been, and so vast the volume of emotion stirred—that its

members should be unwilling to take up again their daily burden. It is as if he read the desire in their faces to continue the Conference still, as Peter wished to prolong the stirring experiences of the Mount. So he sent them away with a word of warning. Their work had to be done, he said, and it had to be done immediately.

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He said that their work had to be done. Using a phrase which he had brought with him from America—it is not quite naturalized in Britain yet—he said that he must lay emphasis first on the need of *reality*. 'Infinite harm will have been done to have gathered here and have had facts and arguments burning in our brains with convincing force, to have had our hearts stirred with deep emotion, unless we give adequate practical expression to all these emotions and convictions.' And then he said that it is better not to know and not to feel than to rest satisfied with feeling and knowing. 'There is something subtly and alarmingly dangerous in acquiring any knowledge of the needs of man and the designs and desires of our Saviour, if these convictions and feelings do not escape in genuine action.'

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For God is no respecter of persons. Many missionaries were left at their labour. A few were sent to Edinburgh. It was a privilege to be sent, as it was a privilege for Peter, James, and John to be taken up into the Mount of Transfiguration with Jesus. But Peter, James, and John have to return to the healing of disease. And as they descend they will just be in time to see the boy in his most violent and revolting paroxysm.

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The work is there and it has to be undertaken at once. There is the need not only of reality but of immediacy.

Time worketh,  
Let me work too;  
Time undoeth,  
Let me do.  
Busy as time my work I ply,  
Till I rest in the rest of eternity.



Sin worketh,  
 Let me work too;  
 Sin undoeth,  
 Let me do.  
 Busy as sin my work I ply,  
 Till I rest in the rest of eternity.

Death worketh,  
 Let me work too;  
 Death undoeth,  
 Let me do.  
 Busy as death my work I ply,  
 Till I rest in the rest of eternity.

## The Witness of the Four Gospels to the Doctrine of a Future State.

BY THE REV. ALFRED PLUMMER, D.D., FORMERLY MASTER OF UNIVERSITY COLLEGE, DURHAM.

AT the outset, I wish to express my unshaken conviction that the Fourth Gospel was written by one who had known our Lord intimately during the time of His ministry on earth, and had been His personal disciple, and that this intimate and beloved disciple was probably the Apostle St. John; also that the last chapter of the Fourth Gospel, with the possible exception of one or both of the two last verses, was written by the author of the rest of the Gospel. Consequently, evidence taken from this Gospel is as authoritative as evidence taken from the Synoptic Gospels. In one sense, it is more authoritative, because such a disciple may be expected to have been more intimately acquainted with the mind of Christ; although, in another sense, it may be regarded as less authoritative, because, being written later, there is more possibility that the writer may, in some cases, have unconsciously given us, as Christ's words, what are his own interpretations of Christ's words. This possibility, however, does not outweigh the enormous advantage, possessed by no other Gospel, of being, throughout, the testimony of one who had himself 'heard, and seen, and beheld, and handled, concerning the Word of Life.'

Whether or no we are all agreed as to the authorship of the Fourth Gospel, we shall all of us, I suppose, allow that for the doctrine to be now considered, as well as for any other article of faith, the evidence derived from Christ's words, as reported in the Gospels, is of higher authority than the evidence derived from the rest of the New Testament. When we are sure of what Christ has said, and of what He meant by the words, the question, in any matter of faith or morals, is closed

for Christians. But here it is necessary to point out that, in using the evidence of the Gospels, we are in an inferior position, and therefore have need of greater caution, than in using the Epistles and the Revelation. The Apostles, and others to whom we owe books, have put what they had to say in writing; and, although here and there there are uncertainties of reading, yet, in ninety-nine cases out of a hundred,—to take a very low estimate,—we are not in doubt as to what they have written. Christ has left nothing in writing. All that we have is a report of His words; or, indeed, in most cases, a translation of a report of His words; for we may regard it as certain that, as a rule, He spoke in Aramaic, and not in Greek. And, in the case of the Second and Third Gospels, together with a good deal of the First Gospel, what we have got is a report of a translation of a report of His words. Thus, St. Luke gives us his report of a translation of some one's report of what Christ said. We may say that, in St. Mark's case, the translation of St. Peter's report is probably made by Mark himself; but still, even here, it is a report of a translation of a report that we get. There are perhaps few, if any, cases in which we have got an exact report in Greek of what Christ spoke in Greek. There are perhaps not *very* many cases in which we have an *exact* translation in Greek of what our Lord said in Aramaic. On the other hand, there may be cases, and possibly many cases, in which the Evangelists have given us, neither an exact translation, nor even an accurate equivalent, of what was said, but an enlargement of it, or an interpretation of it, or an inference from it, made by a first or



subsequent reporter. That the Evangelists tell us what they believe to have been said, need not be doubted: truthfulness is stamped on every page of their testimony. But the most truthful witnesses unconsciously make mistakes, sometimes by misunderstanding what they have heard, sometimes by using inexact language in reporting what they have heard; and reports of what has been said, and especially reports which have gone through several hands before being committed to writing, must be used with proportionate caution.

It might be thought that considerations of this kind destroy all security as to the substance of Christ's teaching. This, however, is not at all the case. The general substance is secure enough, on account of the general agreement of the witnesses; which result is still further confirmed by the teaching of the Epistles, teaching which could not have originated, unless the testimony of the Gospels was in the main true. Moreover, so many of the utterances attributed to Christ are quite beyond the invention of the reporters. The great doctrines of the Fatherhood of God, of the Divinity of Jesus Christ, of the Incarnation and Atonement, of the sinfulness of man and of the possibility of forgiveness, of the gracious purposes of God towards mankind, of the Resurrection and of a judgment, are given us in so many places, in such different ways, and with such general harmony, that we need not doubt that in these cases we have a revelation of divine truths which Christ came to make known or to confirm. But it is otherwise with regard to the doctrine which we have to consider to-day. In the providence of God, that has been left in much obscurity. Not very much has been told us respecting the conditions of that existence which awaits us after we have passed from this world. It is not always easy to be sure of the meaning of the passages in the Gospels which deal with this mysterious subject. It is not always easy to harmonize what seems to be said in one passage with what seems to be said in another. And when we think that we have got several passages into line, we may find ourselves confronted with another group of passages which appear to point in quite a different direction. Evidently, therefore, there is need of caution in dealing with the evidence; and, in our cautious treatment of it, we must from time to time bear in mind the possibility that in the words attributed to our Lord we have got an amplification

or an interpretation of His words, rather than the very words themselves. Dogmatism is here very much out of place; and the process, always dangerous, of building a theory upon an isolated passage, or even on a selection of passages, without due consideration of qualifying statements elsewhere, is here peculiarly perilous. It would almost seem as if in this subject, which so excites human curiosity (a curiosity which some religions try to gratify in gross or grotesque ways), God has decreed that curiosity should not be gratified, but that just so much should be revealed as is necessary for our guidance, and nothing more. What has been revealed may perhaps be summed up thus: that there is a future life after death, and that our condition in that future life depends upon our behaviour in this life. As regards anything beyond this, or any details of the future life, glimpses of possibilities are given us here and there; but little or nothing that can be affirmed with certainty. As regards most of these possibilities it is rash to affirm, and it is perhaps still more rash to deny. We have the right to look for them, and to point them out where we can find them; but it is perhaps wisest to leave them in the uncertainty in which they have been left in Scripture.

What is the reason for that uncertainty? Why has not much more been clearly revealed to us respecting the things eternal which await us beyond the veil? I venture, with all reverence, to make one conjecture; and it is put forward as nothing more than conjecture. It is possible that what is hidden from us is God's love and mercy, rather than His wrath and severity. There may be possibilities of salvation open to us of which here we have no conception. You will perhaps say, If that is so, why are we not cheered by the knowledge of them? Why are we kept in the dark as to truths which would add so much to our happiness? I answer, Because of man's incorrigible recklessness. With what fatal folly men, who believe that in this life only is there a chance of winning salvation, will nevertheless act! Even when they also believe that to fail to win salvation in this life is to incur endless suffering, they will still go on in a course of wickedness; preferring to enjoy themselves for the present, and take the chance of repentance some day, to the adoption of a strict rule of life at once. Should we not, most of us, be far more reckless in our lives, if God



had revealed to us that the possibilities of attaining to life eternal are far larger than our Bibles lead us to suppose? Therefore, in mercy, God may have withheld from us the knowledge of things which, to the majority of mankind, would have been more of a snare than a help. Of course the cause of the silence may be that no such additional possibilities exist. There are alternatives, one or other of which must be true, and yet we are left in uncertainty as to which is true. Is there, or is there not, probation beyond the grave? Are the penal sufferings of the lost endless or not? Are there some who will be for ever shut out from the Kingdom, or will all be gathered in at last? In each of these three cases, one of the two alternatives must be true; but the Gospels, and indeed the New Testament as a whole, leave us in doubt as to which is true. There must be some good reasons why we are left in doubt, and the one which has just been suggested may possibly be one of them.

One fact that must be constantly remembered with regard to all that is told us in the Gospels, and in Scripture generally, respecting the unseen world and a future state is, that the language is, in nearly all cases, highly metaphorical. This could not be avoided. Things which lie beyond our experience can only be expressed in terms of what lies within our experience. But no metaphor is ever adequate. Some of it applies, some of it does not apply, to the case which is illustrated by the metaphor. In any given case it may be impossible to determine how much applies, and how much is mere alloy to carry the elements which have real value. In considering the whole of the subject before us, we have constantly to be on our guard against misinterpreting metaphor, especially in the direction of over-interpretation.

It may have been owing to misapprehension of metaphorical language, or simply because 'the wish was father to the thought,' that the Apostles believed, and caused the first Christians to believe, that Christ's return in glory would take place soon, and that most of them might live to see it. Christ had expressly said that He Himself did not know the date of that day, and therefore He cannot have given any intimation of the date, least of all an intimation of a date that was false. We infer, therefore, that there was misunderstanding; and, if Apostles could misapprehend Christ on this point, they may conceivably have misapprehended

Him about other points, and unconsciously have misreported His actual words. I insist on this once more in order to point out the danger of building a wide embracing theory upon a single reported saying of our Lord, or even upon two or three such sayings.

What is there, then, that does seem clearly to emerge from the utterances of Christ upon this subject?

He taught that at some time in the future He will return visibly to this world, to put an end to the present dispensation, to inaugurate a different one, and to execute judgment upon the whole human race. Seeing that many of the human race are dead, this universal and individual judgment involves a resurrection from the dead. And seeing that, at Christ's coming, evil will be prevalent on the earth, His return will be a cause of anguish to many, while to the righteous it will bring deliverance and great joy. It is perhaps hardly necessary to quote texts from the Gospels in support of these statements. They are among the characteristic features of the First Gospel (13<sup>40-43</sup> 16<sup>27-28</sup> 19<sup>28</sup> 24<sup>27-44</sup> 25<sup>13-46</sup>), but they are frequent also in the Second and Third. The subject is less frequent in the Fourth Gospel, but it is quite distinct there also: 'There cometh an hour, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment' (5<sup>28, 29</sup>). Again, 'This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day' (6<sup>39</sup>; cf. 40, 44). And at the close of the Gospel we have, 'If I will that he tarry till I come' (21<sup>22</sup>). The reason why this subject is less prominent in the Fourth Gospel than in the other three can easily be guessed. At the time when St. John wrote, the expectation of a speedy return of Christ was dying or dead, and the growth of the Church was drawing the thoughts of Christians from the possibility of an appearance of Christ in the skies to the urgency of work for Him in the world. The same cause has the same effect on the Epistles of St. Paul. The first group is much more full of this topic than the later groups.

Let us treat the Gospels as ordinary historical documents, quite apart from any theory of inspiration. They supply us with ample evidence that Jesus Christ imparted to His disciples a profound



impression as to the certainty of His return in visible glory, to end this present life and to reward each individual, living or dead, according to his deeds in the flesh. Heaven and earth are to pass away, but not any of His promises or His threats. And it is to be remembered that in this matter the evidence of the Gospels is strongly confirmed by evidence in the rest of the New Testament. It is also worth remembering that modern science gives its confirmation to that part of the conviction with which Christ inspired His followers, which relates to the passing away of the universe, as we know it. There are men of science who predict that in some future age, not only will life on this planet become impossible, but the sun itself, with all its planets welded into its mass, will be wandering, a huge cinder, through immensity.

But what commands our attention much more than the destruction of the material universe is the treatment which each human soul will receive at 'that day.' There are two classes, and (so far as Christ's teaching has been preserved for us) there are only two classes: the lost and the saved. And here at once our perplexities begin. To us in this life it would seem as if the two classes shade off into one another by almost imperceptible gradations, so that if a hard-and-fast line is drawn at any point, the moral difference between the soul that is nearest to the line on one side and the soul that is nearest to it on the other side cannot be very great. And yet this not very great moral difference seems to involve the stupendous retributive difference between eternal life and utter ruin. We may be certain that there will be no injustice; but we are not told how it will be avoided. We are left with the knowledge that there are two classes, with a very sharp line drawn between; so sharp that the differences between the classes are inconceivable, such as 'eye saw not, and ear heard not.' About the gradations we are told nothing. And once more we can reverently conjecture the reason for this silence. It warns us that it is beyond measure perilous to aim at being only just on the right side of the line.

We may pass by, almost without discussion, the condition of those whom the Good Shepherd, when He returns to judgment, will recognize as His sheep. We see at once how it harmonizes with our ideas of the justice and love of God that their reward should be an immensity of bliss that can never end. They enter into the joy of *their Lord*;

and no tongue can tell what that will be. It is with regard to those who, at the great assize, are condemned for not having the characteristics of His sheep that there is so much difficulty, out of which the Gospels do not help us, beyond the very important fact that they do not expressly condemn methods of escape from the difficulty which we can think out for ourselves.

Perhaps the greatest difficulty of all is the doctrine, commonly believed in the Church from the third century to the nineteenth, and still believed by many, that the penal sufferings of the wicked are not only acute and terrible, but endless. But let us carefully distinguish between 'sufferings' and 'loss'; and let us remember that 'punishment' may be a synonym for either. Sufferings may be punishment, and loss may be punishment; and we may have punishment which involves both sufferings and loss. Again, in a case in which punishment involves both sufferings and loss, the sufferings may be transitory, while the loss may be permanent. With this distinction in our minds, let us return to the question whether the Gospels require us to believe that the penal sufferings of the wicked are endless. It is, I suppose, true to say that there is no passage in Scripture which explicitly states that they are not endless; otherwise the terrible and disastrous doctrine that they are endless could never have obtained such a firm hold upon Christians throughout so many centuries. On the other hand, although there are passages that have been supposed to imply that the agonies of the impenitent are interminable, there is in truth no passage which expressly states this; and it is marvellous that so many Christian teachers, including leaders of our own Church in our own day, have been willing, and even eager, to preach this appalling doctrine upon anything less than the surest demonstration from the words of our Lord and His Apostles. And anything approaching to demonstration, thank God, there is none.

Among the passages which have been supposed to imply this doctrine are these. 'Where their worm dieth not, and the fire is not quenched' (Mk 9<sup>48</sup>). The words are highly metaphorical, and we must not build doctrines on metaphors. Secondly, the verbs are present, not future; they state the normal condition of the worm and the fire. As Swete says, 'The question of the eternity of punishment does not come into sight.' There is continuous torment in the present, but nothing



is said about endless torment in the future. 'Thou shalt by no means come out thence, till thou have paid the last farthing' (Mt 5<sup>26</sup>). Here there is no declaration that payment cannot be made after the debtor has been put in prison. No such dangerous hope is held out as that payment *can* be made after the prison doors have closed; but that does not prove that there is no hope. Still less does it prove that the debtor cannot die in prison. All that is said is, that he cannot be set free till payment is made. 'Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this *world*, nor in that which is to come' (Mt 12<sup>32</sup>). Whether or no this implies that some sins, unforgiven in this world, can be forgiven in the next, it certainly does not imply that blasphemy against the Holy Spirit will be visited with endless anguish. The parallel in Mk 3<sup>29</sup> gives 'hath never forgiveness, but is guilty of an eternal sin' (ἐνοχός ἐστιν αἰωνίου ἁμαρτήματος): *i.e.* a sin, which belongs to the age to come, holds him fast; or, a sin, age-lasting in its consequences, has power over him. Although nothing is said about everlasting *pain*, yet this solemn text does seem to imply irrevocable *loss*, and therefore a *penalty* that has no end. Somewhat similar are the stern words, 'These shall go away into eternal (or age-lasting) punishment' (εἰς κόλασιν αἰώνιον); to which is added in contrast, 'but the righteous into eternal life' (Mt 25<sup>46</sup>). Here the punishment and the reward both have the same epithet, αἰώνιος, which must have the same meaning in both cases. Let us assume that the epithet is equivalent to 'everlasting.' Will it follow from this that the punishment involves everlasting *suffering*? By no means. Part of the punishment, and perhaps the greater part of it, is exclusion from the endless joys of the Kingdom. If that exclusion is final, then the punishment is endless, whether or no the excluded souls remain for ever aware of their loss. A man imprisoned for felony is in punishment, even when he is asleep; for he might be free and enjoying himself. Let us assume that the excluded souls feel the agony of their exclusion for a period proportionate to their misdeeds, and then either cease to exist, or cease to suffer. If they are never admitted to the kingdom, they may be said to have an everlasting punishment. This explanation is at least as old as the second century; for, in a passage of which we fortunately have the original Greek as well as the Latin translation, Irenæus says: 'The

good things of God are eternal and endless (αἰώνια καὶ ἀτελεύτητα—*aeterna et sine fine*); and for this reason the deprivation of them (στέρησις αὐτῶν—*amissio eorum*) is also eternal and endless' (v. xxvii. 2). Again, twice in Matt. we have the expression 'the eternal fire' (τὸ πῦρ τὸ αἰώνιον) into which sinners may be cast (18<sup>9</sup> 25<sup>41</sup>), for which 'the unquenchable fire' (τὸ πῦρ τὸ ἄσβεστον) is used as an equivalent in Mk 9<sup>43</sup>; cf. Lk 3<sup>17</sup>. In none of these passages is anything said about endless *suffering*. An unquenchable fire is one which cannot be put out, not one which will burn for ever; and, even if the fire can be supposed to burn for ever, it does not follow that what is thrown into it will burn for ever, still less that creatures which can feel, when thrown into it, will feel the agony of burning for ever. When sinners are compared to weeds or fruitless branches, which are thrown into the fire, the obvious meaning is that the refuse is consumed and utterly destroyed; and in some cases this is expressed by the compound verb κατακαίω, 'burn up' (Mt 3<sup>12</sup> 13<sup>30.40</sup>, Lk 3<sup>17</sup>). It is remarkable that the epithet αἰώνιος is never found with a word which necessarily implies suffering, such as λύπη, βάσανος, ὀδύνη, κόπος, ὠδίνες, and the like; nor yet with words which imply the expression of suffering, as κλαυθμός, ὀδυρμός, θρήνος, or δάκρυα. The expression 'weeping and gnashing of teeth' occurs six times in Matt., and once in Lk., but it is nowhere said to be αἰώνιος; and, indeed, nowhere does our Lord say anything about the duration of the pains which impenitent sinners must undergo.

Thus far I have been assuming, for the sake of argument, that αἰώνιος is equivalent to 'everlasting' or 'endless.' But we have no right to assume that it always has this meaning. In the LXX it is used of various things which are not everlasting, as of Jewish laws and customs which have come to an end, of landmarks which can be changed, and of Leviathan, which cannot be made into a δοῦλος αἰώνιος. Still more important is its use in the N.T. of the fire which consumed Sodom and Gomorrah (Jude 7). So that even if we had found any such expression as βάσανος αἰώνιος, we should still lack scriptural proof for saying that the penal torments of the wicked are endless.

But this unscriptural doctrine of unending suffering has not arisen simply through forced interpretations of texts, which neither express it, nor of necessity imply it. It has received immense support from the equally unscriptural doctrine of



the natural immortality of the soul. Westcott rightly calls this 'the *heathen guess* of the immortality of the soul' (*Gospel of Life*, p. 55), and points out that the substitution of it for the fulness of the Christian creed 'destroys the idea of the continuance of our distinct personal existence' (*Gospel of the Resurrection*, p. 6). We owe the prevalence of this doctrine in Greek-speaking races to Plato, and in Latin-speaking races to Cicero. In the Christian Church Athenagoras was perhaps the first to introduce it in the East; but its prevalence in the West is due to the overwhelming influence (in this, as in some other things, most disastrous) of Augustine. At the present day, probably at least nine Christians out of ten are under the impression that the immortality of the soul is taught in Scripture. The expression 'immortal souls' is so common, that nearly every one supposes that this is part of revealed truth. That souls can *become* immortal, can *win* eternal life in Christ, is taught over and over again in Scripture. That souls are in their own nature immortal, and, having once come into existence, can never cease to be, is nowhere taught in Scripture. So far from that, the contrary is implied over and over again. If man is naturally imperishable, what is the meaning of the declaration that the object of Christ's death is 'that whosoever believeth in him should not perish, but have everlasting life'? If every one is to abide for ever, neither in happiness or misery, why are we assured that 'whosoever doeth the will of God abideth for ever'? If *all* mankind are to live for ever, why tell us that those who eat the Bread of Life shall live for ever? And is it not amazing that Scripture should persistently speak of the wages of sin as death, and the end of impenitent sinners as destruction and perdition, if men are possessed of souls which cannot die, whatever they may do? The language of Scripture is thoroughly consistent, if souls are mortal, but are capable of avoiding death and winning immortality. If souls are naturally deathless, then we have to give to 'death' and 'destruction' the highly unnatural meaning of 'living for ever in unspeakable misery.' Scripture tells us that the death which puts an end to our lives in this world is not final; there is a life beyond the grave, in which people will be rewarded or punished for their conduct in this life. Scripture also tells us that the reward for good conduct is eternal life, and that the penalty for wicked conduct is eternal punishment, which must mean

eternal loss, and might mean eternal suffering. But not one word is said about eternal suffering; nor are we told that eternal means endless.

If the soul is by nature immortal, then, of two alternatives one must be true. Either the wicked, who are to be punished, must suffer for ever and ever, or all will at last be saved. Tertullian and Augustine take the former most terrible alternative, Origen takes the second, and includes in it even Satan and his angels. If the soul is not by nature immortal, then it is possible that the wicked, after receiving the due punishment for their misdeeds, will, in scriptural language, 'die,' or 'perish,' or 'be destroyed'; in modern language, will be annihilated.

This paper is already long enough, and there is not time to discuss these tremendous alternatives. What I chiefly aim at is, to urge reconsideration and abandonment of the frightful dogma of unending agony, which has done, and continues to do, so much mischief to the cause of religion. It is, I believe, steadily dying, less perhaps because people are coming to see that it is not found in Scripture, than because the consciences of men revolt against it. It is felt to be a monstrous libel on the character of the Almighty; for it cannot be reconciled with His attribute of justice, to say nothing of His essential characteristic of love. It attributes to Him conduct, which, if it were reported of a human being, we should condemn as atrocious, but which is justified in His case, either as being an incomprehensible mystery, or by sophistical arguments which debase the reason and the conscience of those who accept them. It is supposed to be useful as a deterrent; but experience shows that it is of little avail for this purpose. It terrifies and perplexes religious people; but it is precisely the most irreligious people who have the word 'hell' most frequently and fearlessly on their lips, although they understand 'hell' to mean endless torment. It may be doubted whether a person, who is not deterred from sin by the belief that he must suffer for his sin, will be deterred by the belief that his suffering will be endless. The one belief may make him circumspect, the other only too possibly will make him desperate. On the other hand, the man's own moral sense allows him, or perhaps compels him, to believe that he must suffer for his sin; but it will possibly tell him that a religion which requires him to believe that finite sin will be visited with infinite pain and misery



cannot be true. Some of us can remember the sensation which was produced by John Stuart Mill's emphatic protest against Mansel's mode of defending this disastrous doctrine; and what he said forty years ago many are thinking now. Why do English clergy still give countenance to a belief that places Christianity at such tremendous disadvantages?

This belief is found in Keble's *Christian Year*<sup>1</sup> (5th Sunday in Lent), and we cannot help that, however much we may lament the fact. It is also found in *Hymns Ancient and Modern*, and we might at least avoid using those hymns which contain it. It is true that in later editions Caswall's 'who love Thee not must *burn eternally*' (106) has been changed into '*are lost eternally*'; but in the next hymn, by the same writer, we have, 'which from *endless torments* did the world redeem.' And this hymn is frequently sung: I have myself heard it twice in the same church on the same day. Possibly there are other instances of such expressions.

Nothing in this paper is meant to suggest that the punishment of the wicked will be otherwise than terrible; so terrible, that it is well worth our while to strive earnestly and unceasingly to avoid it. Scripture does not allow us to give any encouragement to the easy optimism of the present day, which would intimate that God is an indulgent Father, who is too kind and merciful to be severe even on His most rebellious children. But, on the other hand, Scripture gives us no right to teach, or to encourage, the dreadful belief, that, *if things in the other world can be measured by time*, the sufferings of the wicked are everlasting. Ought we, by dark hints in sermons, to seem to accept and imply the frightful belief, that the infliction of agony is to be prolonged under conditions where there is no need of it as a deterrent, and where there is no possibility of its reforming the recipient of it; and prolonged for ever and ever? Ought we to use hymns which definitely express this doctrine? And how shall we answer the charge of grossly misinterpreting the Bible, and of lading men with burdens too grievous to be borne, if we teach that a consuming fire is one which keeps alive and torments that which it consumes; that destruction by fire means being preserved for ever in the agonies of burning; and that eternal death means living for ever in ceaseless suffering? Moreover,

<sup>1</sup> See also the *Conversion of St. Paul*.

we do a great deal towards encouraging this doctrine, when we allow ourselves to talk too readily of 'immortal souls.' The Bible teaches us that the souls of the righteous are immortal, but it gives us no right to declare that good and bad alike have souls that can never have an end.

I made just now an important reservation: '*if things in the other world can be measured by time.*' But perhaps they cannot. Perhaps there, what we so often say, without being able to know the meaning of our words, will be found to be true—that Time will be no more. It may be that all this perplexity about 'endless' and 'not endless,' about 'everlasting' and 'temporary,' is simply owing to conditions of thought in this world, which may have no existence for those beyond the veil. In that case, to ask how long the sufferings of the wicked will last may be as meaningless as to ask whether they will be square or round. That possibility ought to make us still more wary in the language that we use. For nothing that we know, or can know, justifies us in maintaining a doctrine against which the enlightened conscience of mankind instinctively revolts.

Before concluding, let us return once more to the fact which has always to be remembered in considering what has been revealed in Scripture, and especially what has been revealed respecting the unseen world and the life that is to come; namely, that this revelation has been made, and of necessity made, in language that is metaphorical, symbolical, apocalyptic. And there is perhaps no more fruitful source of error than that of taking metaphors literally and then drawing inferences from them. Interpretations of Scripture which are based on any such method may be vitiated from the outset owing to the false start; and the more cogent the subsequent reasoning, the more potent for mischief the ultimate conclusion will be. Let us take a simple instance, in which the taking of language which is probably symbolical as if it were literal does not lead to any more serious result than ideas about the attendant circumstances of the Last Day which are quite untrue.

In our Lord's words respecting that crisis, the First Gospel adds to what is recorded by Mark and Luke the remarkable statement: 'And then shall appear the sign of the Son of man in heaven' (Mt 24<sup>30</sup>). Cyril of Jerusalem says on this: 'Now a sign truly characteristic of Christ is the cross: a luminous sign of a cross goes before the king'



(Cat. xv. 22). Chrysostom has the same idea. But the Gospels give no support to it; and it is strange to find it in writers who are quite ready to interpret the preceding words about signs in the sun, moon, and stars as symbolical. Thus, the moon is the Church, which will then receive no light from Christ who is the Sun, and the stars are the saints who will then lose their influence. So that while heavenly bodies which really exist are treated as symbols, language which is probably symbolical is interpreted very realistically of a luminous cross, visible to the physical eye, and darkening by its brilliancy sun, moon, and stars. This highly questionable interpretation has been preached in our own day as if it were a certainty, and perhaps still is preached by some.

Dr. Sanday, in his very valuable volume on *The Life of Christ in Recent Research*, has done excellent service in calling attention to the very large part which symbolism has to play in the Bible. Truth could not be conveyed, or could not so naturally and easily be conveyed, in any other way. And at the time of Christ apocalyptic language had

become current among the Jews to an extent which even now only scholars are beginning to realize. The only Jewish apocalypse with which ordinary Christian readers are familiar is the Book of Daniel. Very few read the Second Book of Esdras in the Apocrypha. But now, thanks to the labours of Dr. Charles and others, we have seven or eight other writings of a similar character translated into English, and they throw much light upon the language used by our Lord and His disciples. As Dr. Sanday points out, when our Lord said, 'I beheld Satan fall as lightning from heaven' (Lk 10<sup>18</sup>), He was using apocalyptic language, which 'belongs to the same category as the description of Satan being cast into the lake of fire in the Revelation of St. John. That, it might be said, is Jewish and fantastic; but the *meaning* of our Lord was not at all fantastic. What He meant was that the victory over the Power of Evil was virtually won.'

In investigating this subject for ourselves, and still more in imparting the results of our investigations to others, let us be mindful of the peril of taking symbolical language literally.

## The Great Text Commentary.

### THE GREAT TEXTS OF THE PSALMS.

#### PSALM VIII. 4.

'What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?'

The eighth Psalm is a very striking one. It lifts the mind of the reader to a lofty height where he seems to have soared above sin and sorrow. It exults in man's greatness and Nature's grandeur. It is not Hebrew and theocratic, but human and universal. What it says is said of man as man; of man as he ought to be, was meant to be, may be. The subject is Humanity.

This is the Psalm of the Twilight, just as the nineteenth Psalm is the Psalm of Sunrise or of Morning. The theme of both is the heavens; but in this Psalm we have the heavens spoken of amid the gathering darkness of the evening, whereas in the nineteenth we have the heavens spoken of in the increasing light of morn.

Who is the speaker? Are we reading the experiences of the stripling still watching over

his father's flocks by night in the upland pastures of Bethlehem? Or of the lonely fugitive contemplating the starry skies from the broad plains of Philistia? Or of the powerful sovereign gazing upward to the overhanging vault from the palace roofs of Zion? Whether David the shepherd lad, or David the outlaw, or David the king, it matters not. The central idea of this magnificent Psalm is plainly expressed, and makes no demands on historical criticism for its elucidation. Surveying the outspread canopy of heaven the Psalmist is overwhelmed with awe at the scene. Its vast expanse, its fathomless blue, its starry glories, its beauty, its purity, its repose, all appal him with the sense of their grandeur; and, crushed with the contrast between the greatness of universal creation and the littleness of the individual man, he exclaims bewildered and amazed, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that



thou art mindful of him? and the son of man, that thou visitest him?' Mystery of mystery, that one so mean—an atom in this limitless expanse, a mote in this faultless glory, a flutter in this infinite calm—should be singled out for Thy special favour, and endowed with authority as Thy vicegerent upon earth. Could any paradox be imagined greater than this—this contrast between the insignificance of man's self and the pre-eminence of man's destiny?

Pass from the early dawn to the late afternoon of human history. The lapse of eight-and-twenty centuries is a large space in the life of mankind. It is a vast and profound chasm, which separates the simple inspiration of the shepherd-king from the many-sided culture of the poet, critic, philosopher, novelist, scientific investigator, the typical representative of modern thought and intellect in its latest phases. Yet to Goethe, holding solitary communion with nature in its higher forms, and contemplating earth and sky from the summit of the Brocken, the Psalmist's thought still recurs with resistless importunity and finds its natural expression still in the Psalmist's words, 'Lord, what is man, that thou art mindful of him?' No interval of time nor transference of scene has tarnished its freshness, or robbed it of its power.<sup>1</sup>

### I.

#### THE LITTLENES OF MAN IN THE PRESENCE OF THE UNIVERSE.

**1. The Vastness of the Universe.**—It is not the language of hyperbole but of fact when we speak of innumerable stars which exist everywhere in the infinity of space, compared with which the life of any individual man is only like a grain of sand, a leaf of the forest, a drop of water spilt upon the earth. Nor is the overpowering thought at all lessened, but the wonder is increased, when some one tells us that the world is infinite in minuteness as well as in vastness. We say with a meaning which could not have been equally present to the Psalmist, and perhaps with a sadder accent: 'Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him?' When, again, we consider the immeasurable periods of time during which the earth was a desert chaos torn by natural convulsions, or the later stages of the world's history, in which the animals were struggling for existence, and huge behemoths and leviathans moved upon land and water; or, later still, when the first traces of man appear in holes of the rocks or lacustrine dwellings—do we not feel a sort of

<sup>1</sup> Bishop Lightfoot.

discouragement? and the consciousness of law in all things which had once comforted us begins to terrify us. We are aware that nature, like art, though more beautiful and glorious far, is not the true image of God, and that 'not there, not there,' are the foundations of human life to be sought.

Methought that my body sank down in ruins, and my inner form stepped out apparelled in light; and by my side there stood another Form which resembled my own, except that it did not shine like mine, but lightened unceasingly. And I flew along with the Form. In a moment our earth fell back, behind our consuming flight, into an abyss of distance; a faint gleam only was reflected from the summits of the Cordilleras, and a few moments more reduced the sun to a little star; and soon there remained nothing visible of our system except a comet which was travelling from our sun with an angelic speed in the direction of Sirius. Our flight now carried us so rapidly through the flocks of solar bodies—flocks past counting, unless to their heavenly Shepherd—that scarcely could they expand themselves before us into the magnitude of moons, before they sank behind us into pale nebular gleams; and their planetary earths could not reveal themselves for a moment to the transcendent rapidity of our course. At length Sirius and all the brotherhood of our constellations and the galaxy of our heavens stood far below our feet as a little nebula amongst other yet more distant nebulae. Thus we flew on through the starry wildernesses; one heaven after another unfurled its immeasurable banners before us, and then rolled up behind us: galaxy behind galaxy towered up into solemn altitudes before which the spirit shuddered; and they stood in long array through which the Infinite Being might pass in progress. As we were thus swallowed up by one abyss of stars after another, and the heavens above our heads were not emptier, neither were the heavens below them fuller; and as suns without intermission fell into the solar ocean like waterspouts of a storm which fall into the ocean of waters; then at length the human heart within me was overburdened and weary, and yearned after some narrow cell or quiet oratory in this metropolitan cathedral of the universe. And I said to the form at my side, 'O Spirit! has then this universe no end?' And the Form answered and said, 'Lo! it has no beginning.'<sup>2</sup>

**2. The Insignificance of Man.**—1. The littleness of man consists in two things, his smallness and his weakness.

(1) Man is *small*. The heavens are vast; vaster far than the writer of the eighth Psalm had any idea of. And the sun is larger, and the moon, and the stars, and the spaces that separate the stars. And within certain limits this seems to us to make no difference. We do not think a man of more importance because he is bigger;

<sup>2</sup> De Quincey, *Dream of the Universe*.



nor do we think whales or elephants of more importance than ourselves. But beyond those limits our imagination seems overpowered, and even vastness of space seems to offer a kind of importance in itself, and it seems hard to believe that a creature no bigger than a man should have any importance in the eyes of the Creator who made the sun. But this is not all. Man is small in a double sense. He is small in size, but he is also small as being one unit in a vast multitude. There are many more of his kind. If one go wrong, or if one be lost, there are millions to spare.

(2) Once again, man is *weak*. And this seems a still greater reason for despising him. The difference between smallness and vastness is, after all, external and material. However much we are struck with it at first, the more we reflect, the less important it seems; and it may be we arrive at last at something like scorn for those who would lay any stress on it at all. But the difference between weakness and strength is of another and a higher sort, and it is plain enough that man is weak. God has given man wonderful knowledge, at which the possessors cannot but marvel; but all the more striking is the contrast between that great knowledge and the little strength that goes with it. Man is weak. He cannot alter in the very slightest degree the laws that God has stamped on nature, and his power to act under those laws is limited to a trifling muscular force. By the use of his knowledge he can produce effects far beyond the reach of his muscles; but when he has done all that he can, his imagination outstrips it all so easily, that he is only still more conscious of his weakness. What he does can be done only by the aid of time, and thought, and combination. His very possessions are the accumulation of many generations, and seem due rather to the direction of an overruling law or government than to his own efforts. It might seem that, if he had been a creature of high value, he would have been entrusted with greater powers, and that his dominion over sea and land and all therein would not have been so hampered and restrained. Compare the forces that are given to man with those that are implanted in Nature. Compare human strength with the power of the earthquake, the volcano, the hurricane. Compare it with the violence of fire, with the force of an inundation.

Those dead material powers make all human strength a mere plaything.

We, who are considered tall if we are seventy-two inches high, who cannot walk faster than three or four miles an hour, who die almost as soon as we are born, must feel very, very insignificant, if we look only at our relations with space or time, and compare ourselves in these respects with galaxies of worlds. We shall be inclined to adopt the poet's words—

'See how beneath the moonbeam's smile  
Yon little billow heaves its breast,  
And foams and sparkles for a while,  
And murmuring then subsides to rest.  
Thus man, the sport of bliss and care,  
Rises on time's eventful sea,  
And having swelled a moment there,  
Then melts into eternity.'

This kind of sentiment is just now in the air. One of the most striking characteristics of the modern mind is the tendency to think less of man, in proportion as larger views have to be taken of the universe in which man dwells. Human beings are often nowadays regarded as mere ripples upon the infinite ocean of matter.<sup>1</sup>

A friend had been visiting Carlyle at Chelsea, and as they parted at the door, they looked up into the starlit sky. 'It's a grand sight,' said Carlyle's friend. 'A grand sight, d'ye say?' cried the sage. 'Man, it's just dreadful!'

2. Nor is it merely the vastness and the permanence of the great objects of the material universe, by which we are sunk into abysses of humiliation in which we begin to be incredulous that God should care for us. The humiliation is deepened by the discovery that our own life is akin to the inferior forms of life around us—akin, not only to the life of those animals in whose structure there are the closest analogies to our own, but akin to forms of life which look most remote from ourselves. I came from the dust,—the Book of Genesis had told me so before science had discovered it,—and in the very lowest types of living creatures there are prophecies of the life by which I am animated. The gradations which separate rank from rank in this living hierarchy are so fine, so subtle, that there seems to be no clear break in the ascending series; and in the very highest there still survive affinities to the lowest. What right have I to separate myself from the creatures to which I am so closely related? What right have I to claim a different rank and a different destiny from the deer which browse in the glens, from the fish which flash in the burns, from the very grass and heather which cover the hills?

<sup>1</sup> A. W. Momerie.



In the history of Christian civilization there have been two great discoveries which have, in their own time and in their own way, done more than anything else to shock the established and settled notions of men and to make their faith reel and stagger. The first of these was early in the sixteenth century, when Copernicus explained the solar system. 'The world, regarded in old times as the centre of all things, as the apple of God's eye, for the sake of which were created moon and sun and stars, suddenly was found to be one of many balls that roll round a giant sphere of light and heat, which is itself but one among innumerable suns, attended each by a number of planets and scattered, how we know not, through infinity. Here was a reversal of popular opinion! It is no wonder that the Church's breath was, as it were, taken away by such a discovery as this. It seemed to be the denial of the Scriptures and the destruction of the Faith. And the progressive discoveries of science have only magnified and intensified this sense of vastness, until the earth seems to be nothing but an inconsiderable speck among a myriad of other worlds; and man, whose breath is in his nostrils, what is he that he should be accounted of?

The second discovery which, after the substitution of the Copernican for the Ptolemaic system of astronomy, has most profoundly affected the thoughts and beliefs of men was made in the nineteenth century. It was that which is always associated with the name of Darwin—in a word, the theory of Evolution. If man was shocked to discover that *his* world, instead of being the centre of creation, was but (in point of extent) an insignificant atom, it was not less humiliating and shocking to find that he himself, instead of being separated by an infinite distance from the 'sheep and oxen' and all other things which are in subjection under his feet, was akin to them all. To be told that the dogma of the immutability of species was no longer tenable, appeared a kind of impiety. The doctrine of separate creations—of the complete distinction of man from the rest of nature—seemed to him the very essence of religion. He had got it, as he thought, from the Bible, though, as a matter of fact, it was Milton rather than Moses who had fixed the popular notions of creation. In short, people said very much the same things about Evolution in the nineteenth century as people said about the Copernican system in the sixteenth. Good men were amazed and confounded; they did not know where they were; the ground on which they stood seemed to be slipping from beneath them: the very foundations of the earth were out of course.<sup>1</sup>

## II.

### THE GREATNESS OF MAN IN THE PRESENCE OF GOD.

**I. Man is greater than Nature because of his Possibilities.**—In the eyes of an intellectual and spiritual being, material bulk is not the only or the highest test of greatness. If God is not to be supposed to be mainly interested in vast accumulations of senseless matter; if there be in the estimate of a moral

Being other and worthier measures of greatness; if the organic be higher than the inorganic; and that which feels than that which has no feeling; if that which thinks is higher than that which only feels; and that which freely conforms to moral will higher than that which only thinks; if a fly be really a nobler thing than a granite mountain, and a little child than a rhinoceros or a mammoth,—then we need not acquiesce in any depreciatory estimate of man's place in creation or of his claims upon the ear of God.

The whole world in which we live is a mere speck in the universe; and it is said to be incredible that God should have any special care for it, or for those who inhabit it. There are times when this plea seems to have a terrible force. But when I come to myself, and recover from the power which the vast spaces of the material universe exert over my imagination, there seems to be a certain moral and intellectual vulgarity in attaching such importance to mere material magnitude. Jerusalem in its glory was a hamlet compared with Babylon; Florence, when it was brilliant with the genius which shines only the brighter as the ages pass by, was a mere village compared with Peking; but who is so gross as to estimate the importance and dignity of a city by its magnitude? A sonnet of Milton's, an essay of Bacon's, a dialogue of Plato's, a volume of Newton's, could be less easily spared than whole tons of lumber that load the shelves of libraries. On a few square inches of canvas there is sometimes more costly work than in a picture which would cover the side of a house. No doubt the world is very small, but it does not follow that it contains nothing for which the great Father of us all can think it worth while to care. In a palace it may happen that there are rooms hardly noticed by those who are confounded with the splendour and stateliness and space of its great apartments—rooms hidden away in one of the wings, plainly furnished, insignificant in size, but which are more in the thought and heart of the king than all the rooms in the palace besides. They are the rooms in which his children play by day and sleep by night. Yes, the world is very small; but what then? If it is large enough to hold the children of God, God may be mindful of us; God may visit us, and God may bless us. In this controversy, the appeal to material magnitude is irrelevant.

<sup>1</sup> H. R. Gamble.



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I took the trouble to bring with me a book this morning : this tiny book, what they call the 'Thumb-nail Testament.' I carry it about with me in my vest pocket. What a tiny book ! Measure that with the tape, weigh it in the scales ; a child's hand will hold it, and yet that tiny book is the symbol of a power, the symbol of a glory, compared with which all planets that are above your heads are as nothing. Here is a book that has changed history, that has built cathedrals, that sends out missionaries, that has created civilization.<sup>1</sup>

A bully at school oppresses a younger boy, and a despot oppresses millions of men ; does the difference of the area over which the oppression is exercised affect in the slightest degree either the fact or the character of the fact ? Oppression is oppression, whether its victim be one shrinking lad, or a hundred million down-trodden peasants.<sup>2</sup>

One revelation measures the difference between man and all other creatures. We have an account in the Bible of the Creation ; we have also an account of the Redemption. The most striking characteristic of the description of the Creation is its supreme and absolute *ease*. Without attempting to press the mere words or images used in the first chapter of Genesis, this at least is plain, that the writer would have us feel that to God the act of creating cost no effort at all. He said, 'Let there be light,' and there was light. No toil, nor thought, nor time, nor force are requisite. He utters the words, and His words create. How far other is the account of Redemption ! To lift the human soul from darkness to light, what trials it cost, what labour, what time, what *suffering* ! The Creation was the work of a word. The Redemption was the work of a life—of a life of self-denial, of a death on the Cross. The Creation cost God nothing. The Redemption cost the death of His Son, and all that that death implied. Measure the distance between the words 'Let there be light' and the words 'Eloi, Eloi, lama sabachthani,' and that will show the interval which separates the value of the created Universe from the value of Man.

What am I that there should be  
Thought or care in heaven for me,  
That the Father's heart should long  
To turn my sorrow into song,  
Or that Christ should die to win  
Such a soul as mine from sin ?

What am I ? A pigmy form,  
Feeble as a poor earth-worm ;  
Fain to make a little stir  
Like the chirping grasshopper :  
How should He that ruleth all  
Care for anything so small ?

<sup>1</sup> W. H. Fitchett.

<sup>2</sup> H. Hensley Henson.

Does He measure, then, by size,  
Not as we are good or wise ?  
Is the senseless lump of earth  
More to Him than manly worth ?  
Or the raging of the sea  
More than reasoned thought in me ?

Nay, such measurement were mean :  
He is great whose soul is clean ;  
He is mighty who has Mind  
Nature's Force to loose or bind ;  
He is worth the saving cross,  
Whose death were an eternal loss.<sup>3</sup>

*What are the possibilities which make man greater than Nature ?*

1. Look at his possibilities in *Mind*. 'When I consider thy heavens . . . what is man ?' In the presence of this majestic spectacle of the material heavens, what is man ? He is a being who has power to consider the heavens, to measure them, to weigh them, to analyze the stars, and to make them unburden their secrets. He has constructed a time-table of the heavenly movements, and we know their comings and their goings to a thousandth part of a second. Nay, we have even searched out the tracks of the comets, those wandering gipsies of the skies. We can calculate their reappearance after an absence of seventy years. Yes, man is a being greater than the heavens he contemplates, for he can understand them ; he can interpret their order ; he can arrange them in map-like precision, and discover their enormous secrets. But that is not all. Man not only interprets the order of Nature ; he discerns her significance, he appreciates her beauty, he reads her message, he discovers her spiritual suggestion. The heavens are more to him than a vesture ; they are a literature, and in them he deciphers the mind of God. To know the secret of Nature is to transcend her ; to decipher the heavens is to prove our dominion.<sup>4</sup>

'Man,' says Pascal, 'is a feeble reed, trembling in the midst of creation ; but then he is endowed with thought. It does not need the universe to arm for his destruction. A breath of wind, a drop of water will suffice to kill him. But, though the universe were to fall on man and crush him, he would be greater in his death than the universe in its victory ; for he would be conscious of his defeat, and it would not be conscious of its triumph.'<sup>5</sup>

<sup>3</sup> W. C. Smith, *Thoughts and Fancies for Sunday Evenings*, 82.

<sup>4</sup> J. H. Jowett, in *The British Congregationalist*, March 21, 1907.

<sup>5</sup> *Pensées*, xviii. 11.



I remember seeing somewhere a phrase, used, I think, though I will not be sure, by the Rev. Arthur Mursell, formerly of Leicester, somewhat to this effect: 'The ox knoweth his owner, and the ass his master's crib, but he does not know that he knows. *Man knows that he knows.*' This is surely a very good statement of a fact that eludes explanation. The lower creation, so far at least as we are able to observe it, seems to be conscious, but not self-conscious. The cow browsing in the field knows apparently what to do in order that she may sustain her physical life, but she is not aware of being an entity separate from the fields in which she feeds. She eats the grass, she goes home to be milked, she knows her own stall, she is conscious, but not self-conscious.<sup>1</sup>

It was a far greater thing to be David contemplating the heavens than to be the heavens making eyes at David. It is a greater thing to be able to think the heavens than it is to be the heavens.<sup>2</sup>

2. Look at his possibilities in *Moral Capacity or Conscience*. We may call conscience by what name we please; call it moral intuition, or moral sense, or moral instinct, or moral palate; in every man there is light enough to enable him to make a discrimination, a distinction, some line of division between things he may approve and things he may reject. In some men the light shines like the sun through the murky vesture of November gloom. In other men it is like the light from clear Italian skies. In some the moral light struggles through coarse vestures and thick, heavy, primitive, imperfect judgment. In others the light shines through more refined organs, upon receptive judgments which have been prepared by long culture. I am not quite sure whether we ought ever to speak of 'the education of conscience'; perhaps we should be nearer the truth by speaking of the education of judgment. We are not educating the light when we improve our windows, when we substitute glass for horn, and fine glass for knotted glass, and clean glass for glass that is smeared with dirt. I say this is not educating the light, it is refining the minister of reception. And perhaps in the moral life it is our receptive agents or judgments that need to be refined, and the moral light will stream through in more glowing radiance. But here is the primary matter; in all men there is some light, some sense of right and wrong, and therefore the possibility of heroism or cowardice.<sup>3</sup>

(1.) However small and however weak he may

<sup>1</sup> R. J. Campbell, *A Faith for To-day*, 86.

<sup>2</sup> C. H. Parkhurst, <sup>3</sup> J. H. Jowett,

be, yet man has that which puts him above sun, and moon, and stars, and all the vast bodies, and all the enormous forces of the universe, simply because he can do right, and can do wrong, and they cannot. Their greatness, in reality, is enhanced by his, and not his by theirs. When a dreadful earthquake convulses a whole country, the only thing which gives it importance is, that it has brought destruction and misery and sudden terror on a vast number of human beings. If a planet were to be burnt up before our eyes, the only thing which would make it more than a stupendous spectacle would be, that it should have been inhabited, like our own, by creatures with souls. If the sun were to be blotted out, the chief importance of the change would be found in its effect on human life. With all the greatness of all these things, man made in the image of God is greater still.

(2.) Man is great even in his sin. It is only a great being who can sin. Satan had never been an angel of darkness had he not first been an archangel of light. The creation of a devil, as such, is theologically, morally, philosophically impossible. Man had never been a sinner if his origin were low, his very sin speaks the greatness of his moral origin. It is because we were created with the greatest of all powers, the power of a will free; it is because we were endowed with the greatest of all gifts, an individual personality; it is because we were created with the greatest of all privileges, the privilege of self-government, self-determination at the turning-points of life, that makes it possible for us to sin. The tree may grow up tall and stately, it is beautiful, but not virtuous; it may grow up twisted, dwarfed, mis-shapen, it is a pity, but it is not a sin, for it is not endowed with personality, it is not free to choose and determine for itself; it is the product of resistless necessity; we look at once for outside influences to account for its misfortune. The animal may be vicious and do much harm, it is not a sin. But because man has these free self-governing faculties, because he can think and reason, because he has that moral sense which is called conscience, because he can distinguish between right and wrong, between ought and ought not, because he can choose the right or the wrong, his declination from the right is not misfortune, it is sin.<sup>4</sup>

<sup>4</sup> R. Mackenzie.

It is a great thing to be endowed with a talent for becoming bad. Weathered rock may become disintegrated but without changing its quality, but when we come up into the higher existence of the plant, and, still more, of the animal, decay means for it something offensive, gruesome, and the decayed body can be so repulsive because the living body is so beautiful. In the same way, sin looks both ways, up and down, just as far towards heaven as it does towards hell. A dog cannot sin, poor dog. He is not fine enough to be able to drop so low. So a faculty for sinning, for lying, for becoming vile is one of our greatest features of genius, one of the supreme tributes to our natural estate of exaltation. A dog obeys every law of the realm he is created into. He does not trespass; he cannot trespass. He cannot apostatize; he is not capable of falling from grace. Unhappy brute! It is infinitely better to be a wicked man than to be an innocent hyena. We ought to be prepared to thank God that we are so wondrously endowed as to be able to break the commandments.<sup>1</sup>

3. Look at his limitless possibilities in *Affection*. Take your questions why God is mindful of humanity into the sick-room, where a little one lies stretched in weakness and weariness and pain, and watch the mother minister there day and night, becoming almost independent of sleep, never tired, or never confessing it, giving out her very life drop by drop, drop by drop. Or go into the law-court with your question, and see the husband charged by the police with abusing his wife, and see the wife become the advocate for her husband, affection welling up like a spring in the desert sands; you may choke it, but it flows again! Or take your question further afield, and see the noble service of man for man. Go among the lepers in Samoa or in Almora, and mark the men who have laid down everything that is accounted pleasant and worthy, and who have gone to stand between these sons and daughters of affliction and the fierce wind that continually beats upon them.<sup>2</sup>

Let me remind you for one thing that in that world which is nearest to us, in which we live—in the kingdom of love—size does not count; the foot-rule is an impertinence. You ask a mother, for example, to measure a child in inches. You say to the mother that the house is bigger than the baby and of more importance. No doubt it is bigger, but if the baby were as big as the house perhaps the mother would love it quite as much, for in love's arithmetic it is sometimes the very frailty, the littleness of the object, that makes it most tender. Yes, a little thing of flesh and blood that cannot talk nor stand erect, nor know its mother's face, but yet if you put the Himalayas in one scale and the child in the other, in love's logic the child outweighs the mountains.<sup>3</sup>

4. To this dignity of mind derived from its power of thought we have to add its value in the light of *immortality*. Though the material universe as a whole will never cease to exist, it is yet subject in every part to change and decay, while the soul lives on, unaltered in conscious identity, binding the present to the past, and the future to the present, in a continuous chain for ever. If there be in matter, as we look up through the worlds, what seems an infinite of *space*, there is in mind a real infinite of *time*, and a power of growth in thought and feeling and enjoyment, which consists not, like the growth of matter, in alternate birth and death; but in an evermore living life, welling upward, and swelling outward, in approach to the infinite and ever-blessed God. We may agree with Augustine, who says, 'There is but one object greater than the soul, and that one its Creator'; and we may reason very fitly, that if it was worthy of God to create such a being at first, it is worthy of Him to care for it afterwards, and to seek its progress and happiness with all the means at His disposal, that is, with a power and wisdom and goodness which are unlimited.

In the very last volume that came from Tennyson's hands, the last poem but one, 'God and the Universe,' he is facing that problem, he sees these infinite star spaces, he feels himself that time is a speck in an infinite universe, and he questions whether he can live, whether there is any space or any God for him, and he puts his question and the answer in these six memorable lines:

Will my tiny spark of being wholly vanish in your deeps  
and heights?

Must my day be dark by reason, O ye Heavens, of your  
boundless nights,

Rush of Suns and roll of systems, and your fiery clash  
of meteorites?

Spirit, nearing yon dark portal at the limit of thy human  
state,

Fear not thou the hidden purpose of that Power which  
alone is great,

Nor the myriad world, His shadow, nor the silent  
Opener of the Gate.

2. Man is greater than Nature because he is nearer God.—To man as made in the image of God, and, above all, as man is seen in his ideal glory in the person of Him who was at once Son of Man and Son of God, there pertains by its very essence the potentiality of an inner elevation and nobleness transcending far all the grandeur of the material creation. Regarded in his intelligent, and, above all, in his moral and spiritual nature, man is no

<sup>1</sup> C. H. Parkhurst.

<sup>2</sup> J. H. Jowett.

<sup>3</sup> W. H. Fitchett.



longer the helpless slave, but the Lord, of nature, made to have dominion over it, to subdue and subordinate it to the ends of his higher being and destiny. If he only realize and lay hold of his spiritual birthright, he need no longer remain the bewildered spectator of an awful and impassive material order, no longer feel himself in the grasp of a blind necessity, abandoned to the power of indiscriminating forces and laws. As related to God and the things unseen and eternal, he is in a sense enfranchised from the dominion of nature, sharer in a life that transcends the sphere of time and sense, possessor of a freedom which rises above all material limits, crowned with an immeasurably greater than all material glory. 'Thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet.'<sup>1</sup>

The Stoic of old would remind his disciples that they carried about a god enshrined in their hearts. Even as a vague surmise, a highly-wrought metaphor, the expression of the unsatisfied spiritual yearning, this teaching was very far from inoperative. What may it not be to you to whom it is an assured truth, to you who have been re-stamped in Christ with the image of God, to you who have been re-consecrated as the temples of the Spirit.<sup>2</sup>

When up to nightly skies we gaze,  
Where stars pursue their endless ways,  
We think we see from earth's low clod  
The wide and shining Home of God.

But could we rise to moon or sun,  
Or path where daily planets run,  
Still Heaven would spread above us far,  
And earth remote would seem a star.

This earth with all its dust and tears  
Is His no less than yonder spheres;  
And raindrops weak, and grains of sand,  
Are stamped by His immediate hand.

The rock, the wave, the little flower,—  
All fed by streams of living power  
That spring from one Almighty Will,—  
What'er His thought conceives fulfil.

We view those halls of painted air,  
And now Thy presence makes them fair;  
But nearer still to Thee, O Lord,  
Is he whose thoughts with thine accord.<sup>3</sup>

1. God is mindful of us and visits us. (1) 'Thou art mindful of him,' says the Psalmist. That Thou hast condescended to hold communion with this Thy frail and sinful creature; that

<sup>1</sup> John Caird.

<sup>2</sup> J. B. Lightfoot.

<sup>3</sup> J. Sterling.

through long ages Thou didst school him to an ever fuller knowledge of Thee; that even in the darkest times and among the most degraded peoples Thou didst not leave Thyself without a witness, speaking through the promptings of the conscience, speaking through the courses of the seasons, speaking through the hopes and fears of the present; that Thou didst single out one man, one family, one nation to be the depository of Thy special revelation; that Thou didst guard and preserve this nation through unparalleled vicissitudes, so that, exiled, enslaved, crushed, trampled under foot, it revived again and again; that Thou didst from time to time commission Thy special messengers—lawgiver, psalmist, prophet, priest—to renew the flame of truth on the altar of Thy chosen race; and that thus Thy revelation burst out ever and again with a clearer, brighter light, and Thy Divine economy broadened down from precedent to precedent, till at length the religion of a nation should become the religion of the world.

Our doctor said, 'Poor little dear!  
Nurse, I must do it to-morrow; she'll never live thro' it,  
I fear.'

Emmie had heard him. Softly she call'd from her cot  
to the next,  
'He says I shall never live thro' it. O Annie, what  
shall I do?'

Annie consider'd. 'If I,' said the wise little Annie,  
'was you,  
I should cry to the dear Lord Jesus to help me, for  
Emmie, you see,  
It's all in the picture there: "Little children should  
come to me."'

'Yes, and I will,' said Emmie, 'but then if I call to the  
Lord,  
How should He know that it's me? such a lot of bed  
in the ward!'

That was a puzzle for Annie. Again she consider'd  
and said:

'Emmie, you put out your arms, and you leave 'er  
outside on the bed—  
The Lord has so much to see to! but, Emmie, yo  
tell it Him plain,  
It's the little girl with her arms lying out on th  
counterpane.'<sup>4</sup>

(2) And that 'thou visitest him'—this was the fact best known to David. He knew but comparatively little of astronomy, but he knew much about God's thoughtfulness concerning man, and His visits to the sons of men. The one gre

<sup>4</sup> Tennyson, 'In the Children's Hospital.'

truth, more certain than all other facts to David, was that God was mindful of him—'The Lord is my Shepherd; I shall not want,' etc. That was the underlying truth on which David based his creed and built up his life. Thus he starts here: 'God is mindful of me; that I know. O Lord, when I consider the heavens and remember that they are but the work of Thy fingers, the moon and the stars, all of Thine ordaining, what honour, what dignity Thou hast conferred upon me that Thou shouldst spend so much thought in heaven over me, and that Thou shouldst bestow so much of Thy love and attention upon the sons of men.' That is the crowning wonder expressed here. Over and above the consciousness of the insignificance of man comes the triumphant assurance that God does not treat him as insignificant, but has conferred upon him infinite honour by the loving thought He cherishes concerning him, and the gracious visits He grants him. This is the conception to which David gradually rises through the medium of the former one of conscious insignificance, and this is the conception which finds a crowning expression in this utterance of twofold wonder. David could never have wondered so much concerning the dignity conferred upon man, apart from the preceding consciousness of human insignificance.

2. He is mindful of us in the gift of His Son; He visits us in the person of the Lord Jesus Christ. One of the most beautiful pictures in the whole range of ancient poetry is when the hero of Troy stretches out his arms to embrace his infant son before he moves to the field of battle. The child shrinks from him in fear, 'scared by the dazzling helm and nodding crest,' and the tenderness of the father's heart comes out with a touch of nature that makes us feel it beating across three thousand years:

He hastened to relieve the child,  
The glittering terrors from his brows unbound,  
And placed the gleaming helmet on the  
ground—  
Then kissed the child.

And shall we not deem it reasonable that the God who placed paternal pity in the heart of man feels it, and will take His own way of making us feel it also? When we are ready to be crushed by the overwhelming greatness of that starry

diadem, there must be some assurance given of God's compassion that shall open for us the door of filial confidence to His heart. Were it not for this, how cold and stern would every night come, with its awful lights looking down distant and silent on a world of sin and graves! Its thousand eyes would glitter pitilessly on our misery, and its fixed cycles would be coiled round us, like chains of despair. The arms of omnipotence would be dreadful if there were no throb of mercy in the breast.

Thou art the mighty God!

This gleaming wilderness of suns and worlds

Is an eternal and triumphant hymn

Chanted by Thee unto Thine own great self!

Wrapt in Thy skies, what were my prayers to  
Thee!

The gospel is the answer to this, and the only sufficient answer. When we fall as dead at the feet of Him who has 'in his right hand the seven stars,' and whose countenance is 'as the sun shining in his strength,' He lays His hand on us, and says, 'Fear not,' and when we look up we meet the face of Jesus Christ.<sup>1</sup>

(1) 'That thou visitest him.' That Thou didst effect this change by a signal manifestation of Thyself; that in the fulness of time, when Egyptians, and Assyrians and Persians, when Greeks and Romans had prepared the way, Thou didst of Thine infinite mercy send Thine only Son upon earth; that He was born as a man, lived as a man, suffered and died as a man; and that thus by this one act of marvellous condescension, humanity was redeemed, was exalted, was sanctified. 'That thou hast visited him.' Not only that this Thy blessed Son lived and died as a man; but that as a man He rose from the grave, and thus as a man won for men the victory over sin and death; that, as a man, He ascended into the heaven of heavens, the first-fruits of the final triumph of mankind, the earnest of the glorious consummation of all human history, when His brother-men united in Him shall wear His crown, and reign with Him as kings for ever and ever. Lord, what is man—this speck in boundless space, this moment in infinite time, this frail, fleeting helpless creature, this insignificance, this nothing—that Thou hast ordained him to such unspeakable glory?

<sup>1</sup> John Ker.



The ultimate greatness of man springs from his union with Christ through faith. Christ, having paid our ransom, was raised from the dead, received up into heaven, and is set on the throne of power; on that throne He appears in the transfigured nature of a man. It were easy to find men to-day in the lowliest places of the earth, degraded creatures, bearing scarcely the semblance of a man; but we can rise in the scale of manhood from that low level until our eyes rest on that representative Man on the throne in heaven, and these two are vitally connected. When we accept Him as our Saviour and our Lord He takes us up into fellowship, friendship, kinship with Himself. He is not ashamed to call us brethren. 'To as many as received him to them gave he power to become sons of God.'<sup>1</sup>

(2) This is the assurance of man's dominion. It is not without significance that a Christian writer in the New Testament has amplified the old answer in the light of the fuller revelation of God in Christ Jesus. The writer of the Epistle to the Hebrews discusses David's childlike apprehension of man's position, and points out that it was hard to uphold in the face of advancing experience. David was content with an assertion of the fact of man's dominion; he could not indicate the method of that dominion or its extent. He asserted in the simplicity of his faith, 'Thou didst put all things in subjection under his feet.' The New Testament writer pauses and says, 'But now we see not yet all things subjected to him.' Man's primacy could no longer be merely asserted; it must be felt and proved. And the proof was there: 'We behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour.' We see 'the author of our salvation made perfect through sufferings.' Yes, the life and death of Jesus was the eternal glorification of the life of man, was the justification of all man's claims to greatness, was the never-failing source of human dignity.

Now, what do we find in the story of the Incarnation? We see God coming into close and continuous contact with

<sup>1</sup> R. Mackenzie.

man. 'Thou *visitest him*,' was all the Psalmist could say. David's son, Solomon, asked a question, 'Will God in very deed *dwell* with man on the earth?' That question was asked by him when he dedicated the Temple to God, and God answered it in the Incarnation—'Immanuel, God with us.' When God became incarnate He touched human life anew and identified Himself with man in his fallen condition. Every power of nature became submissive to that man Christ Jesus. Man who, at the beginning, was made to have dominion over the works of God's hands, once more found a new representative in the perfect man Christ Jesus, to whom all power was given in earth and in heaven. It was because He had that power that He gave His disciples the commission to go forth into all the world.'<sup>2</sup>

3. The question, What is man? suggests another inquiry, What ought man to be? The answer has been suggested by the Epistle to the Hebrews. The writer tells us to see in Jesus Christ the true ideal of humanity, and he teaches us to find in His life the pattern of our own. The Christian life is the Christ-life. In every true Christian the words of the Apostle find their expression and their fulfilment, 'Not I, but Christ liveth in me,' 'To me to live is Christ.' St. Augustine has beautifully said that the sum and substance of religion is to imitate Him whom you worship. In this imitation lies the only evidence that we are worshipping in spirit and in truth.'<sup>3</sup>

How great is little man!  
Sun, moon, and stars respond to him,  
Shine or grow dim,  
Harmonious with his span.

Thou heir of all things, man,  
Pursue the saints by heavenward track:  
They looked not back;  
Run thou, as erst they ran.

Little and great is man:  
Great if he will, or if he will  
A pigmy still;  
For what he will he can.'<sup>4</sup>

<sup>2</sup> D. Davies.

<sup>3</sup> Archbishop Maclagan.

<sup>4</sup> C. G. Rossetti, *Songs for Strangers and Pilgrims*.

## Studies in Pauline Vocabulary.

By THE REV. R. MARTIN POPE, M.A., WIMBLEDON.

### Of Earnest Expectation.

THE interesting word ἀποκαρδοκία (Vulg. *expectatio*; A.V. and R.V. 'earnest expectation') is found only in two passages in the N.T.—both in St. Paul's writings (Ro 8<sup>19</sup>, Ph 1<sup>20</sup>). In Ph 1<sup>20</sup> it is linked with the familiar ἐλπίς ('hope'), in order to lend emphasis and intensity to the Apostle's characterization of the forward-looking element of his spiritual experience. He is speaking of the proclamation of Christ as a source of personal joy; and this immediately suggests the part he himself can play in the magnifying (μεγαλυνθήσεται) of his Master. His whole being throbs with the glory of the prospect that stretches before him like a fair landscape; and he exults in the passionate hope that he will know no shrinkings of shame, but rather break into a glad abandonment of παρρησία (holy boldness) in the preaching of Christ—'whether by life or by death'—in that body, which has been absolutely devoted to this sacred service.

The word itself, etymologically considered, suggests two ideas: first, awaiting with outstretched head; second, diversion from other objects (cf. Hastings' *D.B.*, 'Expectation'). The preposition ὅ, as in ἀφορώντες, He 12<sup>2</sup> ('looking away from everything else to Jesus'), conveys the idea of concentrated attention; the other components—κρα ('head') and δοκέω ('watch')—express the physical manifestation of eager expectancy in the head bent forward, e.g. to catch the first glimpse of the advancing pageant or procession in a street. One finds oneself on a railway platform leaning forward to get the first view of the oncoming engine, as it rounds the edge of a curve which shortens the vision of the line. This is ἀποκαρδοκία, expectancy of the outstretched head. It is, however, in the second passage referred to above, namely, Ro 8<sup>19</sup>, where the word is used with expressive power, owing its peculiar appropriateness to the context of the Apostle's argument. Indeed, the problem to be solved is not the exact meaning of ἀποκαρδοκία, which is hardly in doubt; but the implication of the word κτίσις ('creation'). That is 'the creation,' which is in a state of vivid

expectancy, waiting with a kind of tense impatience for the manifestation of the sons of God? Is it inanimate Nature, or the universe regarded as a whole? Are not the limitations of time shared alike by Nature and Man? Is not the wound from which creation suffers, and under which it groans with the painful sense of imperfection, a wound that affects not only the physical environment of human life—the fabric of the natural world—but also the spiritual being of mankind? Without doubt the word κτίσις is almost invariably used *physically* in the O.T. and Apoc., but the context of such N.T. passages as Mk 16<sup>15</sup>, Col 1<sup>23</sup>, implies 'a special reference to mankind as *the creation*' (see *D.B.*, 'Creature'). While no doubt the effects of human transgression are conveyed to material things and all nature may properly be said to share in the sense of a destiny inchoate and incomplete, of a glory temporarily forfeited but eventually to be realized, it is especially the sentient creature that the Apostle has in view when he thus speaks of an expectant world.<sup>1</sup>

For, quite apart from the philosophic consideration that the so-called emotions of objective nature only owe their validity to the self-consciousness of man, quite apart from the fact that only in the human spirit arises that conception of an immanent divine life which is the ground of our belief in a rational universe, it is the interpretative, responsive soul of man which most truly is conscious of the state of imperfectness so graphically described by the Apostle in this passage. Some of the older commentators would assign the spirit of earnest expectation only to regenerate man. But there is nothing to show that the Apostle is dwelling at the moment on the distinction between man as regenerate and unregenerate. It is of course true that the experiences of the saints and of the unrepentant denote very varying degrees of spiritual sensibility. The saint looks forward to the 'far-

<sup>1</sup> But see on this passage Ro 8<sup>19</sup>, Sanday and Headlam ('Inter. Crit. Comm.'), who repudiate Origen's interpretation of κτίσις as the world of man.



off divine event' of a spiritualized humanity with a positive conviction and intensity, which are foreign to a soul fast bound in weakness and sin, and incapable by its very hardness of cherishing such an ideal. But is it not true that, negatively, even unregenerate man in his deepest emotions is conscious of a broken and defeated existence, that he, too, in some sense is dimly looking out to a better destiny, to a new world of moral strength and purity which will replace the dark, narrow region in which he has hitherto moved?

In most philosophies and in the best literature of the past we are everywhere met by evidences of the deep-seated weariness of the human heart 'moving about in worlds not realized,' and hungering for the solution of the riddle of existence. But in the N.T. we discover that this sense of infinity stands in a new setting and is interpreted from an original standpoint. 'The manifestation of the sons of God'—the issue of that sifting process whereby a new spiritual humanity shall come into being—remained in ancient thought a dream. But the person of Christ to such thinkers as St. Paul, St. John, and the unknown author of the Hebrews, supplied the key to the mystery of life. He was the bringer-in of a new order, the founder of a new humanity. Those who found life in His name received 'a spirit of adoption'—became conscious of a new relationship with God, of an inward witness that sealed on them the spirit of sonship. The conception of sonship opened up the vista of a new inheritance, theirs only, because already Christ's. What did it matter if they suffered *with Him*? They would eventually be glorified *with Him*. Earthly suffering was naught compared with the glory to be. The whole creation was now thrilled with a vast hope. It was this hope, whereby the sons of God realized the true experience and the full meaning of salvation. They were verily saved by hope. They could not be blind to the fact that their own experience was the sign of a universal purpose 'to deliver creation itself from the bondage of corruption unto the liberty of the glory of the children of God.' Their self-consciousness became transfigured by a world-vision, by a vivid expectation of a final manifestation of God's sons. We know from St. Paul's statements elsewhere how this hope triumphed over the facts of racial distinctions and separations. Nothing in the outward

universe could weaken its power. Only within was its real enemy to be found: its enemy was to be found in the limitations of bodily existence, its weakness and its pain, its depressions and its sicknesses. The body had yet to be redeemed: the sons of God themselves groan under the pressure of its thwarting and paralyzing infirmities. Yet even in the region of corporeal imperfection the divine hope cannot be quenched. It lives on as 'the master light of all our seeing.'

Thus the Apostle, under the inspiration of Christ, thinks—believes and hopes—in universals. The Church has still to rise to the splendid universalism of his thought. The vision in some far-reaching measure was vouchsafed—who can doubt it?—to the recent World Missionary Conference at Edinburgh. But is the average member of the Church on the tiptoe of eager expectation? Is his life being enriched and 'enthused' by the world-hope of the manifestation of God's sons in all the nations and empires of the world? The 'earnest expectation' of the saint is the crown, the full splendour of that yearning that flickers and falters in the hearts of mankind. The world, on the whole, marches to the strains of futurity; but it is the Christian who knows best what the 'unveiling,' the real 'apocalypse,' is to be: he views the progress of the race and the issues of life and destiny that are slowly being shaped in the evolution of humanity, he views all with the perspective of Christ. In those wonderful lines written on Tintern Abbey, Wordsworth contrasts the conception of nature, wrought within him by experience, with that which he cherished in his earlier years—

More like a man

Flying from something that he dreads, than one  
Who sought the thing he loved.

But now all is changed,

For I have learned

To look on nature, not as in the hour  
Of thoughtless youth; but hearing oftentimes  
The still, sad music of humanity.  
Nor harsh nor grating, though of ample power  
To chasten and subdue.

And withal there is the 'sense of something far more deeply interfused'—the indwelling spirit of the universe. A similar enlargement of vision, whether as regards humanity or God, accompanies the growing apprehension of 'the mind of Christ'

With the same facts before them how vast a gulf separates St. Paul from Marcus Aurelius! Listen to the noblest of the later Stoics—the philosopher-emperor—‘Up and downe, from one age to another, goe the ordinarie things of the world; being still the same. And either of every thing in particular before it come to passe, the minde of the Universe doth consider with itselfe and deliberate: And if so, then submit for shame unto the determination of such an excellent Understanding: or once for all it did resolve upon all things in general; and since that, whatsoever happens, happens by a necessary consequence and all things indivisibly in a manner and inseparably hold one of another. In summe, either there is a God, and then all is well; or if all things goe

by chance and fortune, yet maist thou use thine own providence in those things that concerne thee properly: and then art thou well’ (ix. 28, Casaubon’s trans.). Surely Pantheism never produced a serenity so grave and virile; but contrast that view of the Universe with the Pauline conception of a Divine Love ceaselessly at work to deliver creation from corruption, to enlighten, redeem, and renew human nature, and to inspire His children with the hope of a supreme Consummation—the final triumph of righteousness. It is the unfaltering optimism and the noble hope begotten in his heart by Christ that enables him to say, ‘The earnest expectation of the creation waiteth for thy manifestation of the sons of God,’ and to add, ‘If God be for us, who can be against us?’

## In the Study.

### For the Sanctuary.

#### A Glance at Some Volumes of Prayers.

THIS survey leaves out of account a few familiar books, and it is otherwise far from exhaustive. But it will give some idea of the wealth of this department of literature.

Mr. Allenson has five volumes—(1) *Great Souls at Prayer*, selected by M. W. Tileston (in leather 2s. 6d. net). (2) *Thoughts on Prayer*, by Bishop Boyd Carpenter (1s. net). (3) *The Private Devotions of Bishop Andrewes* (2s. 6d. net). (4) *Prayers and Meditations*, by Dr. Johnson (2s. 6d. net). (5) *Sunday Mornings at Norwood*, by the Rev. S. A. Tipple (3s. 6d. net). The first volume is selected from the prayers of fourteen centuries, and the selection has been made with catholicity and care. Dr. Pusey is here along with George Dawson, John Henry Newman along with James Martineau. Small as it is, it is probably the most representative volume of prayers in present use. The Bishop of Ripon’s book is mainly an encouragement to prayer, but it contains a few choice examples. The editions of Bishop Andrewes and Dr. Johnson are the most attractive we have seen. Mr. Tipple’s *Sunday Mornings at Norwood* contains twenty-two sermons and twenty-two prayers. The prayers are long and elaborate—to be studied, not to be used.

Messrs. George Bell & Sons are the publishers of Dean Hook’s *Short Meditations for Every Day in the Year*, and they have them published in two tiny volumes, extremely attractive in their blue binding and red edges. The same publishers issue *A Soldier in Christ’s Army* and *The Food of Christ’s Soldiers*, both books being written by the Rev. A. C. Champneys, M.A. *A Soldier in Christ’s Army* is an explanation of Confirmation and the Catechism, for public school boys. It ends with a hundred pages of ‘Help to do Right.’ *The Food of Christ’s Soldiers* is an encouragement to come to the Holy Communion, and contains prayers to be used then and at other times. Messrs. Bell also publish a thin volume of *Family Prayer*, compiled by Prebendary Hawkins of St. Paul’s.

The British and Foreign Unitarian Association has issued a thin volume of *Prayers for Church and Home* (1s. net), and a new edition of *Prayers*, by Theodore Parker (1s. net). It is well to know the best side of Theodore Parker as of every man. The best side is here. In the volume of *Prayers for Church and Home*, noticeable are the national prayers.

Miss Emily Hickey has gathered a little collection of prayers from the Missal and Breviary, calling it *Prayers from the Divine Liturgy*. It is published by the Catholic Truth Society (3d.).



The same publishers issue Dom Gasquet's *Little Book of Prayers from Old English Sources*. If they are representative, it is evident that our English forefathers did not think they would be heard for their much speaking.

Messrs. James Clarke & Co. publish a volume of *Family Prayers for Morning Use*, which contains also Prayers for Special Occasions (3s. 6d.). The prayers are modern, and of various authorship. The editor is Mr. J. M. Gibbon.

Messrs. Wells Gardner are usually so happy in the get-up of their books that the sombre look of their four little volumes is a surprise. The most important is Mr. Tutti's *Plain Forms of Household Prayer* (2s. 6d.). The same author has produced *Household Prayers for Working Men* (6d.). Bishop Walsham How's *Daily Family Prayer* (6d. and 1s. 6d.) has reached its twenty-fourth edition, and it deserves its reputation. A little book of *Short Family Prayers* is published with the approval of the Bishop of Chester.

A great contrast in appearance are two volumes published by Messrs. Gill & Son of Dublin. Both are tastefully bound in leather, with gilt edges and round ends, to be carried comfortably and conveniently consulted. The one is *The Key of Heaven*, a manual of prayer with an explanation of the ceremonies of the Mass, etc.; the other is *The Catholic Christian's Companion*.

From the Wesleyan Methodist Book Room (Kelly) there has just come an attractive little volume entitled *The Altar by the Hearth* (6d.). Each prayer has a separate theme—Charity, Compassion, Contentment, and the like. The same publishers issue *The Home Altar*, containing daily prayers for a month, morning and evening, written by the Rev. John Bell; and a more representative volume entitled *Prayers for Christian Families*.

*Building the Walls* is the title given to a book of prayer and thanksgiving for family and private use, which contains an introduction by the Archbishop of Canterbury. The prayers are selected from ancient and modern sources, many of them from Bishop Westcott (Macmillan; 2s. net). But Messrs. Macmillan have published Westcott's own volume of *Common Prayers for Family Use* (1s. net).

Messrs. Marshall Brothers publish the Keswick books, and it is not surprising that they have only two small volumes of prayers. For their readers do not need external stimulus to prayer. One is

called *Little Helps*; it is prepared by M. E. Trotter and introduced by Bishop Moule. The other is entitled *At His Feet*; it contains simple morning and evening prayers for the use of Christian families, arranged for a month, by Ethel M. Everard. Messrs. Marshall issue also a blank book for entering the topics of prayer for every day. Its title is *Daily*; it has been prepared by Dr. C. F. Harford-Battersby.

The National Society has issued a *Manual of Family Devotions* arranged from the Book of Common Prayer (1s. net), and a larger volume of *Family Prayers* authorized by the Upper House of Convocation (1s. 6d.). The same publishing house issues a large number of pamphlets and cards containing forms of prayer.

The *Family Prayers* of Dr. J. R. Macduff have already circulated to the extent of 69,000. This is due to their simplicity and unctiousness. Nevertheless Dr. J. Oswald Dykes's *Daily Prayers for the Household* searches one's heart more piercingly and carries one closer to the throne of grace. Both books are published by Messrs. Nisbet (2s. 6d. and 3s. 6d.).

Sir Isaac Pitman & Sons publish two volumes, and the one is by the father, the other by the son. There is first a volume entitled *Prayers Public and Private*, compiled, written, or translated by the Most Rev. Edward White Benson, sometime Archbishop of Canterbury. It is unique in that it contains Greek prayers which are given in Greek, together with a few Latin prayers which are given in Latin. There is a translation of the Greek or Latin at the foot of the page. The other volume is prepared by Robert Hugh Benson, M.A., Priest of the Diocese of Westminster. Its title is *A Book of the Love of Jesus* (2s. net).

If a book of prayer is to be used at family worship it should have the appearance of devotion. Some prayer-books are too small and some too secular. *Thy Heart's Desire*, published by the Religious Tract Society, may be laid on the table at family worship beside the best bound Oxford Bible. Its contents are due to four ministers. It has been edited by the Rev. R. Lovett, M.A. The Religious Tract Society also publishes the Rev. F. Bourdillon's *Help to Family Worship*, a simple book of universal use (2s.).

In the year 1908 the Rev. Percy Dearmer, M.A., published *The Sanctuary* (Rivingtons; 1s. net, and other prices). It is a book for com-

municants, designed as a companion for the Book of Common Prayer, and containing short daily prayers with private devotions. It also contains additional collects, epistles, and gospels from 'The English Liturgy.' *The Pilgrim's Path*, also published by Messrs. Rivingtons, is 'a book of prayers for busy people,' compiled by Frederic E. Mortimer, Rector of St. Mark's Church, Jersey, New York. A fuller and more instructive book, however, from the same publishers, is *The Christian's Manual* (2s. 6d. net), containing the chief things which a Christian ought to know, believe, and do, to his soul's health. The author is the Rev. W. H. H. Jervois, M.A.

The S.P.C.K. publishes *Private Prayers* and *A Little Prayer Book*, two tiny things in cloth, costing twopence each. They have also a translation of *The Devotions of Bishop Andrews* (spelling the name so), made by Dean Stanhope (1s.); *Family Prayers for Daily Use and for Holy Days*, by Brownlow Maitland (6d.); and *Daily Services for Christian Households*, by the Rev. H. Stobart, M.A. (1s.).

The Bishop of Chichester, Dr. Charles John Ridgeway, has published *Short Family Prayers* (Skeffingtons). It contains a service for the morning and one for the evening, these services being intended to be used throughout the year. But there are different Psalms and Readings given for each day of the month. It does not go far, but it is an attractive little book.

The variety of matter in *Before the Throne*, a manual of private devotion compiled by William Bellars, M.A., Vicar of Margate, is astonishing (Swan Sonnenschein; 2s. 6d.). At first it seems as if Mr. Bellars would have us occupy every hour of the day in private devotion. But that is not so; it is the variety of the days that he considers, not the length of a single day. A shorter book, however, extracted from this book, he has called *In the King's Presence* (1s.). Messrs. Sonnenschein also publish *Duty and Service*, a manual for communicants (7d. net).

The most elementary of all the books of prayer before us are those of which Mr. Thynne is the publisher. One is called *The Ladder*. The other is an edition of Francis Bourdillon's *Help to Family Worship*.

The smallest book of all and the daintiest comes from Messrs. Williams & Norgate. The title is *Common Prayer for Christian Worship* (1s. 6d.).

It contains ten services for morning and evening, with special collects, prayers, and occasional services. The same book may be had in crown octavo (3s.), and there is an abridgment of it entitled *Ten Services of Public Prayer* (1s. and 2s. 6d.). The small volume of *Personal and Family Prayers*, published anonymously, is noticeable from the insistence in every prayer on God's Fatherhood (1s. net). Of wider scope is Mr. R. Crompton Jones' *Book of Prayer* in thirty orders of worship (2s. 6d.). The Rev. Thomas Sadler, Ph.D., insists on carrying his reason with him when he prays. That is to say, whether he prays with the heart or not, he will pray with the understanding. He has two volumes—*Prayers for Christian Worship* (3s. 6d.), and *Closet Prayers* (1s. 6d.). These also are published by Messrs. Williams & Norgate.

## Virginibus Puerisque.

### I.

There is a new volume of sermons to children this month. It is written by the Rev. W. Venis Robinson, B.A., of Falmouth, and it goes by the title of *Sunbeams for Sundays* (Allenson; 2s. 6d. net). Here is a memorable sermon from it. The rest are not inferior.

### This Way Out.

'God . . . will with the temptation make a way of escape.'—I COR X. 13.

'THIS WAY OUT' or 'WAY OUT' are words that are often written up in large railway stations where people get puzzled at the number of doorways and passages, and cannot find the way out to the street, or in big halls where there are crowded audiences all wanting to get out quickly, or in big public gardens where hundreds have gone to hear the band or to see the fireworks.

'THIS WAY OUT,' 'THIS WAY OUT': those are the very words that God writes up for us when we are in any trouble. For *we* get into trouble, we boys and girls, sometimes; when our lessons are not properly learned, or when we have made some one cross, or when we have been cross ourselves and some one has scolded us; *we* get into trouble, and God is very good in helping us to get out of it.

A ship was one day sailing through the Straits



of Magellan, away to the south of South America. The passage through the Straits is very dangerous, because there are so many rocks, and if a storm comes or darkness falls, a ship may be wrecked. Just as the ship was entering, it was hailed by another, which signalled, 'WILL . . . you . . . let . . . us . . . keep . . . you . . . company . . . going . . . through . . . the . . . Straits?' But the captain of the first ship was surly, and replied, 'If . . . you . . . do . . . not . . . know . . . the . . . way . . . out . . . you . . . have . . . no . . . business . . . to . . . go . . . in.'

People may say that about our troubles. If we do not know the way out of them, we have no business to get into them. Now we want to learn the way out. We know the way in well enough, but sometimes we get into trouble without meaning to. But God will show us the way out. 'THIS WAY OUT,' 'THIS WAY OUT,' He says.

*One 'Way Out' of trouble is along the Line of Earnest Prayer.*

Have you ever been in a Puzzle Garden? They are gardens where the walks have hedges on each side, and they go round and round and in and out, until one is in a regular puzzle. But in the very centre there is a delightful little summer house. You rest there for a little while, and then you have to get out, and it is just as great a puzzle to get out as to get in.

I was in the Puzzle Garden one day at Hampton Court (there they call it a *maze*), and after getting to the centre I had the greatest difficulty in getting out. But in the centre of that garden there is, not a summer house, but a raised platform. And a man stands on it, and he can see every one in the maze. Soon I heard him calling to me: 'Turn to the left, sir,' 'To the left again,' 'Now to the right,' until I got out.

Life is like a puzzle garden sometimes. We do not know which way to turn, whether to go forward, or to turn to this side or to that; but if we look up to God in prayer, He will shew us the way, and bring our souls out of trouble. We shall hear a voice behind us saying, 'This is the way, walk ye in it.'

*Another 'Way Out' of trouble is along the Line of Determined Resistance.*

If we are tempted to do wrong, we must say 'No' to the tempter at once and distinctly. He may say, 'Only this once,' but we must answer, 'No, not once even will I do what is wrong.' He

may say, 'Other people do it,' but we must reply, 'Then I will not.' He may say, 'It is only a little sin,' but we must say, 'No, I will not do even a little wrong.' The place to resist temptation is at the very beginning.

Do you know how wasps' nests are destroyed? They are destroyed when the wasps are only grubs like caterpillars, and before they have learned to fly. You get a squib, like those they fire off on the fifth of November, and light the end and put it into the hole in the ground where the nest is, and cover it over with a turf. And then all the grubs in the nest are suffocated by the smoke. If you wait till the grubs have wings and have learned to fly, then a ton of dynamite will be of little use. Because the wasps will be buzzing all round your ears, and stinging you, and then flying away.

The Way out of Temptation is just near the entrance gate. 'Avoid it, pass not by it, turn from it and pass away.' Say 'No' to the tempter immediately, clearly, decidedly, and you will escape.

*Another 'Way Out' of trouble is along the Line of Right Action.*

If people are vexed with you for something you have done, and some say you were silly, and some say you were selfish, and some say you were a coward, and some say you were not, you will hardly know what to do. *Do what is Right* and go straight on. It does not matter so much what people say; we should listen to what God says.

You have read about King Alfred in your history books. One story about him is that he promised that all travellers along the roads in his kingdom should be protected against thieves and robbers; only, he said, they must keep on the high roads. If they wandered over the moors, or if they strayed into the forests, or if they went up the mountains where there were caves, then they would not be safe. But if they kept on the king's highway, he would protect them.

God says the same thing to us: 'If you keep on the High Road of Doing what is Right I will protect you.'

There is sure to be trouble in this world, and there are some of us that are almost sure to get into it, because we always do; but when we get into trouble, it is a great thing to know how to get out of it. And this is the WAY OUT, along

the pathway of Earnest Prayer to God, along the pathway of Determined Resistance to wrong, along the pathway of simple doing what is Right.

## II.

### Beautiful Garments.

BY THE REV. JAMES RUTHERFORD, B.D., EDINBURGH.

‘Put on thy beautiful garments.’—Is 52<sup>1</sup>.

Whatever the boys may think of a text like this, I am sure that all the little girls are very glad to discover that the Bible says—‘Put on thy beautiful garments.’

This is often a very serious question—What am I to put on, what am I to wear to-day? To some of us it does not present much difficulty, for we have not many dresses, not many beautiful garments. Think of the minister who just puts on the same thing every day all the year round—the same black coat. No little girl would like to have this for her motto about dresses—‘No choice, no change’: always the same and always black. But some people are different. They have lots of dresses. They look out in the morning to see what the weather may be—whether the sun is shining or the sky is dull and grey, because this makes a difference. They think of where they are going—whether to rejoice with those who rejoice, or to weep with those who weep; whether they are going into town or out into the country, shopping or golfing. It makes a difference; and this is often a serious question—What shall I put on to-day?

I think we are all like that in the morning. We have a kind of spiritual wardrobe, a lot of spiritual garments. These are our tempers and moods and habits. This word ‘habit’ means dress. We speak of a lady’s riding-habit. So the habit is the dress of the soul. Habits and moods and tempers—which is it to be? Something bright and happy and attractive? or something dull and gloomy and cross? What am I to put on to-day? ‘Put on thy beautiful garments.’

If we look through the Bible we may find some of those beautiful garments named for us.

1. This prophet Isaiah tells us in another place to put on ‘the garment of *praise*.’ I think this must be a white robe. The choirs in the Church of England wear white surplices; and in the Book of Revelation we read about the great choir

that is round the throne of God ever singing His praise—‘Who are these that are arrayed in white robes?’ Bright, white, shining, singing robes!

This means that we go about all day with a happy, thankful spirit, looking at the bright side of things, looking in other people for things we can praise, and looking in our own life for things we can thank God for—ever singing, ever wearing ‘the garment of praise.’

2. In the First Epistle of Peter the Apostle says: ‘Be ye clothed with *humility*.’ This is a lovely dress, of what colour I do not know. Perhaps it is a soft grey dress. A grey dress is a very pretty dress if it is well made, if it is a perfect fit. If humility is not a good fit, if it is not quite natural it does not look well at all. At any rate, it would not be a loud colour. There would be nothing striking about it, nothing that would catch the eye—although when you do see it, it is very pleasing and very perfect.

There is nothing more beautiful than humility. It is the beauty of the meek and lowly, who are not like those who are always pushing to the front and making much of themselves, not proud and high-minded, but self-forgetful and lowly.

Jesus was ‘clothed with humility,’ and He was the fairest of the sons of men.

3. In the Epistle to the Colossians, Paul says, ‘Above all, put on *charity*.’ I think this must be a red robe—a warm red colour.

Paul says, ‘*Above* all, over all the other things like a cloak or mantle put on *charity*.’ When I read this I thought of another text in First Peter which says that ‘charity covereth a multitude of sins.’ And this is one meaning I found in it. Charity covereth a multitude of faults. If you have lots of love, if you wrap yourself in this robe of charity, people do not think much of your faults and shortcomings. The love goes a long way to make them forget them. A person may not be very good-looking, but if that person loves much, the face is soon beautiful enough. A person may be rather ignorant, not very well educated, his grammar breaks down now and again—but you never think of that if he loves much. The love hides the faults. It is just like this—You are going out, and you say, ‘Well, but I don’t know that I’m dressed for going out, perhaps I should change my dress’; and then



you say, 'Never mind, I'll put on my cloak.' So when you wrap yourself in this great red robe of love, your faults are not much seen.

You can take this text to your mother now and again and ask her if it is true that the Bible says,

'Put on thy beautiful garments.' Very likely your mother will say, 'Yes, it is quite true: there is the garment of Praise, and the soft sweet dress of Humility, and the red robe of Charity: put on thy beautiful garments.'

## The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, HANDSWORTH COLLEGE, BIRMINGHAM.

### The Life Triumphant.

As our Lord spoke of the share which the Spirit was to take in the new life of His followers, there came into His view the new relation between His disciples and Himself which the presence of that Spirit in them would establish. It was to be a relation of joy. Not that sorrow was to be taken out of their experience. The many tribulations which the world would bring them every day would remain, but something was to be added to them, some subtle alchemy would be wrought in their souls through which the sorrow would be transformed into joy, and that joy carried finally to its fulfilment in triumph. He who had stood between them and the cruelty and scorn of the world was now to 'go away,' and to the distresses springing from their exposed condition was to be added the misery that they would see no more with eyes of flesh the Master whose bodily presence had been so much to them. But if they were to lose that vision, and we can guess how dear it was, *another and a truer vision* was to be added to them.<sup>1</sup> Not with eyes of flesh limited in range, ready to misread, but with other eyes they were to scan the deeply penetrating intuitions of the Spirit. With these they were to see into the heart of God; they were to know that perfect vision which is in the gift of a perfect fellowship, in which 'the eye sinks inward, and the heart lies plain.'

But all this was too difficult for the disciples to grasp at once. The distinction between the one

vision and the other added to this mysterious 'going home to the Father' puzzled them sorely, and Christ goes on to speak again of their sorrow and of its being 'turned into joy.' For it is important that we see that there is no promise here that sorrow is to be obliterated from life. In the kingdom of Heaven joy belongs to sorrow. The blessed life is the experience of those who are persecuted for righteousness' sake, for their suffering is the pledge of the kingdom of Heaven in their hearts. The joy thus springs out of the sorrow in which it is inherent. Men are to be saved 'out of their distresses'; the sorrow itself is 'turned into joy.'<sup>2</sup> This joy is to be followed by the confidence of a complete illumination. All questioning that belongs to an imperfect spiritual union is to cease. 'In that day ye will ask me no questions.'<sup>3</sup> It is the most natural thing in the world that such perfect assurance should pass into the perfect fellowship of prayer. Prayer is so complete a realization of the will of God that whatever is asked is given in accordance with that perfect will. The thought has met us before, but here in speaking of the disciples asking there is a significant use of words. Of the two commonest words for asking, one is used of requests made on the basis of fellowship, and is used in this Gospel only of those most sacred petitions offered by our Lord Himself. Into that fellowship of prayer the disciples are now admitted; their petitions are lifted up on to the same plane as those of their Lord Himself, and they are to find their ground of appeal, *and the secret of most certain fulfilment in the fellowship*

<sup>2</sup> V.<sup>20</sup>, *eis χαρὰν γενήσεται*.

<sup>1</sup> Jn 16<sup>16</sup>, *οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ἀψευδὲς με. θεωρεῖν* is used frequently to indicate vision with the bodily eye, while *ὁρᾶν* is as frequently used to denote a more spiritual perception. Thus in Jn 19<sup>40</sup> Peter coming first to the sepulchre sees, has a physical perception of the napkin, etc., *θεωρεῖ*, but the other disciple had a spiritual interpretation of the physical facts—*εἶδε καὶ ἐπίστευσεν*.

<sup>3</sup> V.<sup>23</sup>, *οὐκ ἐρωτήσετε οὐδέν*. Not 'will ask me nothing,' but 'will ask me no question,' R.V. margin.

which reproduces that of the Father with the Son.<sup>1</sup> It is in complete accord with this that in speaking of the life which underlies this fellowship, Christ uses not the word which He has formerly used to mark the disciples' love, but the word which represents the love that exists between the Father and the Son. 'It is the love,' says Dr. Abbott, 'which comes from use and wont, from home life.'<sup>2</sup> So Westcott, 'the Father hath a fatherly love for you because ye have had a brotherly love for Me.'<sup>3</sup> Our questioning hearts may rest in peace, for on the basis of such fellowship of love, the answer of our prayers is assured.

This personal devotion, this intimate family love may well be the basis of the fellowship whose issues are joy and triumph, but to it our Lord now adds another. His disciples are also to accept His Incarnation in all its aspects. His mission from the Father, His nativity, His Passion, and His ascension, all are before us in this verse. It is most marked, however, that in accepting their view of His 'coming' from the Father, Christ corrects its terms and claims a 'procession' beyond what they could then grasp. 'Ye believe that I came from the presence of the Father; I also came 'out of Him.'<sup>4</sup> I came forth from the very heart of Deity. He makes, as is His wont, a concession to the faith which alone is possible to them at this stage, but He claims another position which they should one day see and acknowledge for themselves. This is not the only concession in the passage; for now the Saviour abandons the word which He had previously used of His return, and which had so puzzled His followers, and He uses instead the word which spoke of His going rather as 'a going on a journey.'<sup>5</sup> And this concession to their weakness seems to have had its due effect. Just as when Christ revealed His knowledge of the secret conflict of Nicodemus under the fig-tree, that wrestling Israel, in whom was no guile, had leaped at once to the confession of Christ, so now this revelation of concession through sympathy brought relief to their minds. 'Now,' they cried, 'now speakest thou no parable; by this we believe that

thou camest forth from God.' Christ warns them, while He accepts their faith, that it would be found wanting when the gathering storm burst upon Him and them. In that storm He was to stand alone, while they would be scattered. Yet their desertion of Him brought into view the communion which no storm could sever. Alone, yet not alone, He could never be separated from the presence and communion of His Father. In the midst of all the tribulation of the world, at the centre of that rough storm, they might know a perfect peace, and they were to find it where He found it,—in a great spiritual communion. The leap of thought in the last verse is marked and forceful. 'In the world tribulation; but be of good cheer, you shall triumph over the world.' So we might have spoken; but He said rather, 'You shall find your triumph in me; I have overcome, and in communion with me you shall have your triumph too. Your peace, like mine, must stand in communion,—in communion with me.' The words sank deep into the faithful mind that recorded them for our instruction. In after days, when John had proved the utmost of the world's tribulation, he spoke of victory (1 Jn 5<sup>4</sup>). The victory he claimed was won already. The world already had been conquered; and that which would make that victory theirs was the faith which should bring them into communion with their Lord. In that faith His victory should be theirs.

We may now gather up the lessons that are so thickly strewn over this brief but pregnant passage. We have in it a clear recognition and acceptance of tribulation. The fullest value is given to the power which the world has to inflict suffering upon men. Yet there is no cringing or whining in the presence of such suffering, it is rather accepted as the condition of the joy which belongs essentially to Christ. It is a perfect joy; the joy of motherhood. As a woman goes down to the gates of death that she may give life to her child, and finds that thereby she wins for herself a joy beyond all other earthly joy, so are the followers of Christ to find the fulfilment of joy, the very triumph of life, creating at the centre of life's storm a peace which the world can never destroy. In the loneliest hour of life, or in the hour of suffering, to which death brings a welcome release, the Christian is held in the bond of a perfect fellowship. Through faith in Christ, the Father is with him even as the Father was with the Son in the hour of passion and death. Love, fellowship, sorrow, joy, and

<sup>1</sup> δώσει ὑμῖν ἐν τῷ ὀνόματι μου—R.V., 'He will give it you in my name.'

<sup>2</sup> Not ἀγαπή, but φιλία. See Abbott, *Johannine Vocabulary*, § 1716.

<sup>3</sup> *In loc.*

<sup>4</sup> παρὰ τοῦ πατρὸς ἐξῆλθον in v.<sup>27</sup> is amended to ἐκ τοῦ πατρὸς ἐξῆλθον in v.<sup>28</sup>. See Westcott *in loc.*

<sup>5</sup> ὑπαγω πορένομαι. See exposition of chap. 16<sup>5</sup>.



triumph;—these are the great notes of the chapter, and with such words upon His lips the Saviour went forth to His Passion and His death. In Him we have peace. This is the victory,—the self-surrender which makes us one with Him who overcame. The last words of teaching repeat the

theme which formed its opening message. Life, with all that life can know of love and joy and final triumph, lies in that union with Him which we know when we are grafted into Him by the faith that makes us one with Jesus Christ. 'I am the vine, ye are the branches,' saith the Lord.

## Literature.

### THE EXPOSITOR'S GREEK TESTAMENT.

IT is a particular pleasure to receive the last volume of *The Expositor's Greek Testament*, and to find that it is not one volume but two (Hodder & Stoughton; 28s. each). And each is of the full size, so that the whole work now consists of five handsome and highly attractive volumes.

The editors are these: Dr. James Moffatt (Thessalonians and Revelation), Professor N. J. D. White (Timothy and Titus), Dr. Oesterley (Philemon and James), Principal Marcus Dods (Hebrews), Mr. J. H. A. Hart (1 Peter), Mr. R. D. Strachan (2 Peter), Professor D. Smith (the Epistles of John), and Dr. J. B. Mayor (the Epistle of Jude).

The first interest is the Epistle to the Hebrews. What is it that has attracted the greatest scholars in Scotland to that Epistle? Professor A. B. Davidson wrote a great commentary upon it. After an intimate knowledge of all his work, some have called Davidson's Bible-Class Handbook to Hebrews the book which best reveals the riches of his understanding. Then it may be said that Professor A. B. Bruce spent all his life in the study and exposition of this book. And now we have Marcus Dods.

The introduction is very characteristic. It is short, undogmatic, human. His comments on other commentators are memorable: 'Davidson penetrates to the meaning of the writer better than any other commentator. Peake rivals him in this, and has a rare gift of compact lucidity. No better book could be conceived or is needed for English readers. Nothing better has been written on the Epistle than his chapter on its teaching.' The commentary itself is fuller than anything that Dods was ever accustomed to give us. But it is never the fulness of dry learning or discussion of

other men's opinions, although there is both learning and discussion. Take a part of a note on a single phrase.

The phrase is a 'Son, perfected for evermore' (7<sup>28</sup> R.V.). The note ends, 'The A.V. translates "consecrated," which Davidson denounces, with Alford, as "altogether false." But this translation at any rate suggests that it is perfectness as our priest the writer has in view; and the use of the same verb in Lv 21<sup>10</sup> and other passages cannot be thus lightly set aside.'

None of the writers is altogether new to us, and it will take some time for the discovery of anything new there may be in the exposition. One thing, however, must be mentioned at once. For a commentary on the Greek text of the New Testament a wonderfully free and most welcome use has been made of English literature. This is true not of one only but of nearly all the editors. It is a pleasure, moreover, to find that English literature is quoted accurately, even to the spelling which the English author himself employed.

### THE FINAL FAITH.

The study of Christianity is making great progressive strides. Every other year calls for another book. Professor Orr's *Christian View of God and the World* has been left behind. There is, no doubt, Professor Peake's remarkable volume, entitled *Christianity, its Nature and its Truth*, issued in 1908. But at the present pressure even two years are sufficient for a new call, and Principal Douglas Mackenzie has not neglected the work of the last two years. He is indeed singularly well fitted to be a Christian apologist in such a time as this. Natural ability, early training, the enlargement of experience are all his. He is a student of Comparative Religion, and he knows the vast

ifference that that study has made. He is a traveller and has seen other religions at work. He has examined carefully and conscientiously the claims of the various infidelities to get along without a religion. But, above all, he has had large acquaintance with the working of Christianity itself, and an unaltering, ever-enlarging personal experience of what is meant by the gospel being the power of God unto salvation to every one that believeth. The title of his book is *The Final Faith* (Melrose ; 6s.).

It must not be supposed that this is a volume of Systematic Theology. Its one central urgency is the presentation to the world of the name of Christ as the one name given by God among men. Round this the theology gathers and the topics are selected as they bear upon it, as they elucidate or are elucidated by it. They are accordingly the great topics of God, Christ, Sin, Salvation, Faith, The Church, and the Bible. The note of the book is quietness and confidence.

### THE NEWER SPIRITUALISM.

For the study of Spiritualism there is just one reliable author—Mr. Frank Podmore. His death is therefore a loss that seems at the present moment to be simply irreparable. It is easy enough to find authors who indulge in denunciation and contempt. It is easy enough to find authors who solemnly expect us to believe every spirit, however childish or however crude the so-called spirit's behaviour may be. Mr. Podmore knew all the phenomena of spiritualism with an unsurpassed intimacy. And he was sympathetic. If there was anything in it, anything which would bear the light of honest investigation, he was ready always to welcome that thing, and to give it publicity. But it must bear the light of honest investigation. Mr. Podmore could neither be hoodwinked by cunning nor corrupted by affection. Closely as he was associated with the spiritualists of his time, he never allowed his interest in the person to get in front of his interest in the truth.

And so his latest book, *The Newer Spiritualism* (Fisher Unwin ; 8s. 6d. net), is simply a history of detection and disillusionment from beginning to end. One cannot call it an exposure, because in exposures Mr. Podmore had no delight whatever. On the other hand, one must call it much more than a demand for delay of judgment. It is not

possible to read this patient, sympathetic, singularly equipped investigator's last book without perceiving that the final judgment on spiritualism has been pronounced.

Its readers will not be so gentle as the author is with the reputation of those spiritualists whose ways are recorded in it. But it will be better to leave them alone. There is no line more difficult to draw than the line which separates deception from delusion. Of one thing, however, every reader will recognize the necessity. It is the necessity of giving this man credit for the actual accomplishment of one of the most difficult tasks in life that ever fell to the lot of any man.

### SOME CHRISTMAS BOOKS.

Mr. Melrose is before all the other publishers in time—we shall see about quality and quantity when the rest come.

There is first a new volume of the 'Red Nursery' series. It is a volume of *Simple Stories about Jesus*, by E. A. Macdonald (1s.).

Next there is a sketch of *Grenfell of the Congo* (1s.), by Shirley J. Dickins.

Then comes a book which the preacher will recognize at once as meant for him, and much needed. It is a book to tell him how to tell a story. Its title is *Stories and Story-Telling in Moral and Religious Education* (2s. net). The author is Edward Porter St. John, M.A., Professor of Pedagogy in Hartford School of Religious Pedagogy.

The book that follows is good for the practice of Professor St. John's principles. It is *Cubby-Hole Yarns and Other Stories*, by A. L. Haydon (1s. 6d.).

Pass now to larger volumes. There are two books for girls, both quite above the average of the story which girls are supposed to delight in. There is perhaps a deeper religious note in *Winning and Waiting*, by L. E. Tiddeman (3s. 6d.), and the character drawing is more minute. But the broad human interest of *Joan Trevithick*, by Mrs. Henry Clarke, will be more popular. Both books ought to reach a large circulation. They may be offered as gifts unhesitatingly.

Emily Huntley has rewritten some of the *Lesson Stories from Genesis* for girls and boys (2s. net); and Florence Bone has described *The Girls of the Bible* (2s. 6d. net). The girls of the



Bible have not all a name, for we have an account of 'the girls who are poems,' the text being, 'For we are his workmanship.' But with or without names, it will be a surprise that there are so many of them and that they are so well worth studying.

The most handsome volume of all is *The Golden Book of Youth*, by Amy B. Barnard, L.L.A. (3s. 6d. net). It contains the best collection of short stories of the noble deeds of boys and girls that we have seen.

Those are the earliest but not the only Christmas books received. Here also are the two annuals of the Pilgrim Press—*Young England* (5s.) and *The Child's Own Magazine* (1s. and 1s. 6d.). What a difficult thing it seems to be to keep alive a healthy magazine for boys. Started again and again, and conducted with plenty of ability, sooner or later they seem to succumb to the rivalry of the purely sensational magazine. If there is any philanthropist in the country who has money to spend, he could not spend it in a more remunerative way (remunerative morally) than by sending copies of *Young England* to schools and homes.

Here, again, is a volume from Messrs. Dent & Sons—*The House of Prayer*, by Florence Converse (3s. 6d. net). It is the fourth edition of a most pleasing tale of how little Timothy learned not only to pray, but to be a prayer. It contains eight illustrations by Margaret Ely Webb.

And here are four most desirable Christmas books from Messrs. Seeley.

The first is an astronomical story, by Mary Wicks, called *To Mars via the Moon*, in which a vast amount of miscellaneous knowledge is conveyed to the Martians (and incidentally to the young Earthians who read the book), while the interest is absorbed in the unfolding of the plot.

Then come two volumes of the 'Romance' series—*The Romance of the Ship*, by E. Keble Chatterton, and *The Romance of Modern Astronomy*, by Hector Macpherson, Junr. (5s. each). The latter was the more difficult book to write—it had to beat so many distinguished rivals—and Mr. Macpherson is to be congratulated on the issue of his adventure. He has competent knowledge, of course; but he has also a literary gift given only to the few, in this case perhaps a gift of heredity. The other book is more original, and we can safely prophesy the greater circulation for it. How many are the boys who want to know all about a

ship and want to know it romantically! The fourth is an extremely able book, *The Autobiography of an Electron*, by Charles R. Gibson, F.R.S.E. To entice to the reading of it no more need be said than this, that it contains an account of the X-rays, with gruesome diagrams. But all these volumes of Messrs. Seeley are illustrated, and the illustrations are mostly full-page illustrations on special paper.

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The Rev. W. Ernest Beet, M.A., is one of the very few in the Nonconformist Ministry who have given themselves to the study of Church History thoroughly enough to earn the name of a Church historian. It is not easy in these days to earn the name of Church historian; it demands time and patience and detachment and imagination. And above all these it demands firmness of faith. Mr. Beet's new book is on *The Rise of the Papacy* (Culley; 3s. 6d. net). The dates are 385–461 A.D. How difficult a period it is. Mr. Beet would not claim, and no one need claim for him, that he has understood every movement and penetrated every motive. But it will be universally acknowledged that he has shown himself fit for the difficult task, and that he has written a book which it will be the duty, as it will be the pleasure, of every student of early Church History to read.

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A very simple introduction to the study of Philosophy, both ancient and modern, has been written by Mr. R. J. Wardell. It is published under the title of *First Lessons in Philosophy* (Culley; 3s. 6d. net).

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'History shows that religious movements are short-lived that depend only upon enthusiasm. The strength and stability of the Evangelical Revival in the eighteenth century was due to the fact that it was accompanied by an intellectual revival. Its main promoter, John Wesley, was a distinguished Oxford scholar, who did his utmost to encourage a love of reading amongst his people. Towards the end of his life he expressed his deliberate judgment that the work which he had done "would die out in a single generation, if the Methodists were not a reading people."'

The quotation is taken from a volume of studies in the Epistle to the Philippians, by the Rev. F. Lefroy Yorke, M.A., B.D., entitled *The Law*

*Spirit* (Culley; 3s. 6d. net). It is no doubt a volume of sermons, and it shows the capacity of the sermon very nearly at its highest; for there is continuity and yet variety, there is true spiritual insight, there is human sympathy, there is scholarship, and there is the love of it. Mr. Yorke is a Methodist, and he does well to quote Wesley as he has quoted him, for such men as he are the strength of the Wesleyan Church to-day.

Mr. Henry Howard's new volume of sermons, which he gives the title of *The Summits of the Mount* (Culley; 3s. 6d.), contains first of all an exposition of the passage at the beginning of the second Epistle of Peter, 'In your faith supply virtue, and in your virtue knowledge,' etc. The chief exposition of that passage is Thomas Binney's; Thomas Binney is not modern. Mr. Howard is quite modern. He quotes Illingworth, and he is sure to have quoted Loisy somewhere, though he has not crossed the name yet. At any rate the spirit of Loisy is here, the modern spirit, but coherent and very loyal to the Redeemer. After that there are three sermons on 'the good, the acceptable, and perfect will'; four sermons on the various kinds of soils; and five miscellaneous sermons.

Books about preaching are always read, but they are read for the most part by those who have discovered what a difficult thing preaching is. The beginner whom they would profit most is apt to neglect them. Let the beginner be encouraged to read *The Minister at Work*, by Principal W. James Davies of Manchester (Culley; 3s. 6d. net). It covers the whole ground of ministerial activity. It is written by a man of large experience; it is permeated throughout with practical purpose and with persuasiveness.

The devil is supposed to be a delicate subject to handle in the pulpit or on the platform. And it will not be denied that the Rev. S. D. Gordon in his *Quiet Talks about the Tempter* (Oliphant; 6d. net) handles him delicately. But yet how fully. In three pages we have forgotten all the ability so appropriate to this subject in some sermons; we have passed away even from all outside speculations of his existence or occupation; we are face to face with the tempter. We are face to face with our own tempter, and we see that we

have to reckon with him at every turn; and not with him only, but with the God who gave us our liberty and our responsibility. But he is a God of mercy, a God that is most wonderfully kind.

The World Missionary Conference in Edinburgh is to be the occasion of a considerable output of literature. This was inevitable, and it is altogether desirable. The latest item to date is a handsome volume written by Mr. W. H. T. Gairdner, M.A., of Cairo, the author of *The Reproach of Islam*, and entitled *Edinburgh, 1910* (Oliphant, Anderson & Ferrier; 2s. 6d. net). It gives an account of the Conference itself—what led to it, what was done at it, and what has thus far issued from it. It is in some sense official. At any rate it has more authority than if it were the independent work of a single man, even of a man so intimately acquainted with the spirit and work of the Conference as Mr. Gairdner. There is a great chapter in it on 'Co-operation and the Promotion of Unity.' And here we have a reference to a greater conference in the future. 'I long for the time,' said one delegate, 'when we shall see another Conference, when the men of the Greek Church and of the Roman Church shall talk things over with us in the service of Christ. The Kingdom will not come until every branch can unite together in some common effort of service for the Lord!'

Sir Isaac Pitman & Sons have published a volume of lectures by the late Dr. Churton Collins which will be a delightful discovery to the lover of English literature. Its subject is *Greek Influence on English Poetry* (3s. 6d. net).

*The Copping Bible* (R.T.S.; from 7s. 6d. net to 35s. net) is an edition of the Holy Bible, with 100 coloured pictures by Harold Copping. It has been prepared in the very finest style in which the Religious Tract Society can produce books; and not many publishers can produce books more attractively. But of course the coloured illustrations are its feature. Some of them reproduce actual scenes in Palestine; most of them are imaginative of incidents in the narrative of the Bible. We like the scenery best. Yet the other pictures will undoubtedly give reality to impressions that may be dim. They may even serve to convince some restless doubters.



In every one of them there is a welcome simplicity and inoffensiveness.

We have had the use of the Psalms in the Christian Church treated in every variety of manner. But until now we have had to look in vain for a popular account of *The Psalms in the Jewish Church*. That account has now been written by the Rev. W. O. E. Oesterley, D.D. (Skeffingtons; 3s. 6d. net). It might have been done better by some learned literary Jew, though we cannot think of a name for him at the moment; it could not have been better done by any Christian. By scholarship, by spiritual affinity, by the discipline of many years' study of Judaism (and what a discipline that study is), Dr. Oesterley has become the man to whom, first of all, we look for such work as this is. The book is bursting with matters of interest, and the interest is extensive. The whole period from the beginning of the use of the Psalter is covered, right down to the present day.

'Various Authors,' but especially Mr. Henry James Saint Benno Cunliffe, M.A.(Oxon.), have undertaken in a series of letters to one another in order to set *Catholicism on a Philosophical Basis* (Sonnenschein). And the book has already reached its third edition. In the first letter there is found an exposition of the words 'Our Father' in the Lord's Prayer. 'The first word denotes possession,' says Mr. Cunliffe, 'the second word denotes paternity. The Speaker, by using the first word, meant us to share a Father with Him; otherwise, had He meant that He enjoyed the exclusive paternity of God, He would have used the singular possessive pronoun. Therefore these two words clearly show that Christ meant us to claim parentage with Him. Now, if we share a Father with Christ, common sense and philosophy teach us that where a Father is there must also of necessity be a mother, and then the question arises: who is that Mother? To this there is but one reply possible, as your Mr. Mayo so cleverly pointed out to me, and I say with pride that I am privileged, in common with all Christians, to claim Our Lady, Star of the Sea, as my Mother.'

There is more exposition of the same kind. In a later letter Mr. Cunliffe says: 'I am now aware that the Decalogue is so antiquated as to

be a dead letter; but despite this, it is still solemnly read in Anglican conventicles, and violators thereof are denounced as sinners, though it was never anything more than a private command given to Moses, as the pronoun "thou" clearly shows.'

The new volume of Messrs. Harper's 'Library of Living Thought' is on *The Brain and the Voice in Speech and Song* (2s. 6d. net). The author is Mr. F. W. Mott, F.R.S., M.D., F.R.C.P. It is a book for preachers, for preachers even more than for singers, especially that part of it which deals with the place of the brain in speaking. By means of diagrams Dr. Mott makes his matter more intelligible as well as more memorable.

One of the greatest theological books of our time is Dr. P. T. Forsyth's Congregational Lecture on *The Person and Place of Christ*. To that book Dr. Forsyth has published a sequel on *The Work of Christ* (Hodder & Stoughton; 5s.). It consists of lectures which were delivered to a gathering, largely of young ministers, who met in conference at Mundesley, Norfolk, in 1909. The lectures having been spoken, not read, Dr. Forsyth is easier here. He himself suggests the possibility of over-familiarity. There is no risk of that; but undoubtedly the reading of this book demands less concentration than did the reading of the Congregational Lecture. Perhaps the subject is easier. When we pass from the person to the work of Christ we are by no means so evidently baffled at every turn we take. Some aspects, at least, of the work we can see clearly and to all appearance finally. In spite of Dr. Forsyth's purpose that this book should follow after, we strongly recommend the beginner to let it precede the study of the other book.

To the four lectures which appeared in the *Expositor* between February and May 1911 Professor von Dobschütz has prefixed an introduction on 'The Significance of Early Christian Eschatology,' and published the whole under the title of *The Eschatology of the Gospels* (Hodder & Stoughton; 5s.). The Eschatology of the Gospels is the subject of keenest controversy just now. Professor von Dobschütz is a great scholar and a lively writer. Above all things he has mental vitality and makes one think.

The conflict of the near future will be between *Christianity and Labour*. It is already upon us, and so the Rev. William Muir, M.A., B.D., B.L., has written a book with that title to prepare us for it (Hodder & Stoughton; 6s.).

Mr. Muir is one of the few ministers of the United Free Church of Scotland who are not content with working for righteousness within their parish bounds, but take their place in public assemblies and appear on party platforms. For he has this gift, and he cannot hide his light under a bushel. Year after year, for many years, he has appeared in public to defend the labouring man from oppression. And he has never been afraid to say that the labourer is often his own worst oppressor. For the subject to which Mr. Muir has given most of his public attention has been the slavery of strong drink.

It is therefore impossible for Mr. Muir to write either of those innumerable books which skim the surface of the subject, telling the labouring man to be good, and Christianity will be good to him. He has written out of the fulness and sincerity of his experience. The framework of his book is historical and the history is reliable. At the profit of it is in the way in which it touches reality at every step.

The Principal of New College, London, has published a volume of essays some of which have appeared in THE EXPOSITORY TIMES and elsewhere, but some of which are new, and he has given the volume containing them the title of *The Christian Certainty amid the Modern Perplexity* (Hodder & Stoughton; 7s. 6d. net).

Some of the essays are constructive and some of them critical, and the book is accordingly divided into those two parts. Reversing the usual order,

Dr. Garvie places the constructive essays first and the critical essays second; and he does so liberately. He does so wisely. For amid the modern perplexity it is most important that the reader of the book should see first of all what is strong, straightforward theologian believes. When faith is established, a fair structure being raised on a seemingly sound foundation, schemes that are criticised fall into their place harmlessly. More than that, they become criticism of Dr. Garvie's theology and contain their own reply.

But apart from Dr. Garvie's own theology, the

whole book is a valuable survey of the problems of Modern Christian Apologetics.

Messrs. Hodder & Stoughton have published a popular edition of Professor Anderson Scott's well-known volume on Apologetic, *Evangelical Doctrine—Bible Truth* (1s. net).

In the Rev. W. J. Dawson, D.D., we have Thomas Chalmers back again. His experience has been similar—first, the awakening of an intellect, a massive energetic intellect, able to accomplish great things in literature; and then the awakening of a soul, carrying the whole man into the preaching of the glorious gospel of the Blessed God. His sermons are literature, and they are fire. He is a preacher's preacher, moreover, as Chalmers was. He has a consuming desire for the salvation of men's souls.

Dr. Dawson's new book is *The Divine Challenge* (Hodder & Stoughton; 3s. 6d. net).

During the meetings of The World Missionary Conference there appeared a series of articles in the *Scotsman* which were remarkable for their ability; and great was the satisfaction felt that that influential newspaper had opened its columns to them. These articles, it now appears, were written by the Rev. Norman Maclean, M.A., Minister of the Parish of Colinton. For they have been published with the title of *Can the World be won for Christ?* (Hodder & Stoughton; 2s. 6d. net). Besides the *Scotsman* articles, revised and enlarged, there are six new chapters. Mr. Maclean is whole-heartedly in sympathy with the work of the Lord abroad; his sympathy is evidently of long standing, and it is most intelligent.

The Rev. Maurice Jones, B.D., Chaplain to the Forces and sometime Exhibitioner of Jesus College, Oxford, has written a critical, historical, and explanatory commentary on the speeches of St. Paul. The title is *St. Paul the Orator* (Hodder & Stoughton; 6s.). Take 'the Sermon at Lystra,' as Mr. Jones calls it. First there is the narrative from the Book of Acts, next a description of Lystra, then an account of the visit of the Apostles to Lystra; after that a paraphrase of the sermon, which is followed by a criticism of its authenticity. Last of all come two paragraphs on the effects of the sermon, and a note on St. Paul's love of Nature. The



volume entirely supersedes Stier, Fraser, Howson, every one of them. Its scholarship is better, its style is much more lively. Speaking of the effect of the miracle on the crowd, 'In their excitement,' says Mr. Jones, 'they abandon the less familiar Greek in which they had hitherto been conversing, and give vent to their feelings by shouting in their native tongue, as I have often witnessed a Welsh crowd break forth into the vernacular under the stress of similar conditions.'

The new volume of the 'Student's Old Testament' contains *The Sermons, Epistles and Apocalypses of Israel's Prophets: From the Beginning of the Assyrian Period to the End of the Maccabean Struggle* (Hodder & Stoughton; 12s. net). As the work proceeds one's astonishment at the magnitude of it increases. This is a volume of xxv + 516 large octavo pages, printed closely in small type. It must contain about 300,000 words. Yet it would be no exaggeration to say that every word has been weighed. More than that, every word both in the Hebrew and in the other versions of the Old Testament has been considered along with its context by Professor Kent before a sentence of the book could be written. For the leading feature of the work is a new translation. Nor is that all. Professor Kent is thoroughly acquainted with the literature of the Prophets, and has studied all of it that is worth studying. It is no part of his plan to occupy space in giving men's opinions. But one cannot read a page of his book without seeing that he is acquainted with them.

It is a work for the Old Testament student. But it may be read by any one. There is undoubtedly at the present moment a pretty widespread desire for a translation and interpretation of the Old Testament that would make it accessible to the man of education who has had no special theological training. This book meets that desire more thoroughly than any book that could be named.

In *The Faith of a Modern Christian* (Hodder & Stoughton; 5s.) we have Professor Orr of Glasgow at his best. And when Professor Orr is at his best, few authors of our time are better. Give him the right audience, and every sentence makes for conviction. Nor need the audience be a narrow one; for Dr. Orr's Christianity has set him in a large room.

We have long held, and often said, that there is another way of explaining Scripture than the verbal commentary. Dr. Emery Barnes has proved it. Under the title of *Lex in Corde* (Longmans; 5s. net), he has given an explanation of eighteen Psalms. And it is just such an explanation as meets the complaint of the English reader, that in the ordinary commentary he can never see the wood for the trees. Nor is it the old-fashioned expository sermon, the homiletical and hortatory elements being entirely absent. The notes at the end of the exposition are for the instruction of the Hebrew student. They are sometimes necessary to give reason for the interpretation adopted in the exposition.

The Rev. John Huntley Skrine, M.A., is a modern preacher who has a gift of incisive speaking and the courage to use it. In his new volume of *Sermons to Pastors and Masters* (Longmans; 5s. net), he has a sermon on Balaam, of whom he makes some modern applications. 'Perhaps,' he says, 'Balaam is the scholar trusted in the councils of a great Church, who is summoned to condemn, by his draft of an encyclical or a syllabus, a new movement of the religious mind, a new march of human reason in response to a call of God. The new movement threatens prescriptive advantages and authorities and established theories of thought. This will never do. It must be repressed or it will eat up all the peaceful Moab of traditional ideas and ecclesiastical system. Then must our Defensor Fidei, our Scholastic, come out of his seclusion or cloister to curse the invader. He shall have an archbishopric, a cardinalate for his service. And he will do it, not, of course, for the sake of the Red Hat, but for the truth's sake: the word the Faith putteth in his mouth, that will he speak!'

Or again, he says, 'Balaam is the man brought up in the Protestant camp, and taught to despise the Catholic who may not reason. An evangelist host calls him to be champion. Then he comes in sight of Catholicism and its beauty. The august system, the romance of history, the glamour of ritual worship, the splendour of order, the potency of social allegiance—they draw his heart, his narrowed, individualistic heart. Might I be as these, live and die the life and death of Catholic! A great soul in a little city, a soul reared in close sectarian air, but able to breathe

the wide heaven of the life Catholic, he yearns for that wider sky. But he cannot break with his tradition, his friends, and sect. He loses his true life so.'

And these are only two of the modern applications; the rest are not less instructive. The volume is mainly pastoral. It ends with a beautiful sermon on the 'Grail in Daily Life.'

In the 'Westminster New Testament' there is room for only one man's opinions. The editor of the volume on *The Revelation and the Johannine Epistles* has accordingly been content to express his own. They have been reached after long and affectionate study of the writings of the beloved disciple; and they are for the most part very commendable. Nor does the expression lag behind the thought. The editor of the volume is the Rev. Alexander Ramsay, B.D. (Melrose; 2s. net).

To his 'Churchman's Bible,' Mr. Burn has added commentary on *The Revelation of St. John the Divine*, by the Bishop of Gloucester (Methuen; 2s. 6d. net).

Messrs. Morgan & Scott have published a new edition of Charles Grandison Finney's lectures on *Revivals of Religion* (2s. 6d.). It has the author's final additions and corrections, and it has been revised and supplied with an introduction and original notes by William Henry Harding.

It is possible to write a very learned and very useless book on the Scripture doctrine of the Holy Spirit. But it is scarcely possible to write on *The Person and Work of the Holy Spirit as Revealed in the Scriptures and in Personal Experience* and still be dry or barren. It is certainly impossible for a man like Mr. R. A. Torrey so to write, a man who knows the Scriptures so well and has had so varied an experience. We have given the title of his new book (Nisbet; 3s. 6d.). It is full of well-arranged matter. It had better not be neglected.

Somewhere in these pages there is this month the review of a book called *The Faith of a Modern Christian*. Here is a book called *The Faith of an Evolutionist* (Allenson; 2s. 6d. net). It is not certain that Professor Orr would agree

with all that Dr. Theobald Palm says, but it may fairly be claimed by Dr. Palm that he has written an additional chapter to Dr. Orr's book. There is certainly no hesitation in respect of the fundamental doctrines of Christianity, and if they can be proved to be enriched by the acceptance of evolution, who will find fault? The core of the book is its discussion of the Atonement.

It is rare to find an English classic or any other book edited so faultlessly as Mr. George Sampson's edition of *The Utopia of Sir Thomas More* (Bell; 5s.). First of all it gives us Robinson's version according to the edition of 1556 with minute fidelity, together with the dedicatory epistle found only in the version of 1551. Next it offers two illustrations by Ambrose Holbein from the Basel edition of the original Latin published in 1518, as well as the Utopian alphabet and a stanza in the Utopian language. Then it contains Roper's *Life of More*, not after any edition that has ever yet appeared. For Roper's *Life* was circulated first in manuscript, and no correct edition has ever been published till now. This edition is obtained by collating the four manuscripts in the British Museum.

Now it is true that all these things have already appeared in the folio belonging to the 'Chiswick Library of Noble Writers,' published in 1903. But here it has been brought within everybody's reach with a newly collated text, new footnotes, an introduction by Mr. Guthkelch, a bibliography and a reprint of the Latin text of the original first edition. Altogether it is a most satisfactory edition of one of those English books which have won their immortality.

Messrs. George Bell & Sons have issued this month a new and cheaper edition of Sadler's *Church Commentary on the New Testament* (12 vols., 2s. 6d. net each). When it came out, somewhere in the eighties, Sadler's Commentary was considered very High Church. Now it will probably be regarded by the highest Churchman as of a very moderate height of Churchmanship indeed. Let every man be fully persuaded in his own mind. The Commentary is otherwise a marvel of scholarship and insight, to have been written from beginning to end by a single hand. Alford has had more general glory, but Sadler is not less instructive.



One of the most popular volumes of Messrs. A. & C. Black's famous series of illustrated books will certainly be *The Sea-Kings of Crete* (7s. 6d. net). The volume has been written by the Rev. James Baikie, F.R.A.S., the author of *The Story of the Pharaohs* in the same series. Mr. Baikie has the gift of simplicity and sincerity in all his writing. What you learn from him you do not need to unlearn; and you learn something on nearly every page. The book is popular, and the beautiful illustrations on plate paper will help its popularity. It is also a book that the expert in prehistoric archæology will read with pleasure.

Mr. Joseph McCabe is the most consistent advocate of pure and unmixed materialism in our day. He has just returned from a missionary tour to the Australian Colonies. And on the way home, perhaps, he has occupied the comparative idleness of the steamboat in the writing of a large volume on *The Evolution of Mind* (A. & C. Black; 5s. net). It is not a book of any scientific importance. Mr. McCabe is too apologetic to be scientific. Nor is it a book of any originality. But it presents the case of the out-and-out materialist with extraordinary cleverness and command of language. If Mr. McCabe had only the personality of Bradlaugh, he would be a very considerable force in the propagation of that dreary doctrine. He is more immediately plausible than even Bradlaugh, for he is no doubt much better informed. But he has no weapon with which to capture the will.

Few men of our time can explain their subject so lucidly as Professor Arthur Thomson of Aberdeen. But his great book on *Heredity* is both technical and expensive. A simpler introduction to so vital a subject was undoubtedly an urgent necessity. It has been written by Dr. S. Herbert, *The First Principles of Heredity* (A. & C. Black; 5s. net). Dr. Herbert has no enchantment of style like Professor Arthur Thomson. But if more prosaic, he is more patient. And he has so strong a sense of the mischief that is done every day through ignorance of the very elements of his subject, that he is not careful to charm if only he can instruct. So earnest is he that he dares to speak with plainness, although he knows that modern civilization has made it very difficult to speak with plainness on this subject. Certainly

there is not a sentence that cannot be read. Not for one moment, even in thought, does Dr. Herbert cross the line that separates delicacy from indelicacy. But where plainness is necessary he uses it in order that he may give unmistakable instruction where the want of instruction is so disastrous.

If Mr. W. T. Young's *Anthology of the Poetry of the Age of Shakespeare* (Cambridge Press; 2s. 6d. net) is a fair specimen of the 'Cambridge Anthologies,' then the 'Cambridge Anthologies' will surpass all other collections in at least these three respects—careful editing, good printing, and cheap price.

The books on 'Christianity and Socialism' are nearly as numerous in these days as books on Comparative Religion. But in a living subject there must be many books because there are many minds. In *Christianity and Social Questions* (Duckworth; 2s. 6d. net), Dr. W. Cunningham of Cambridge writes as a Christian economist. He is a Christian, and he has done perhaps as much as any man amongst us to keep Socialism within Christian shelter. But he is also in particular an economist. His book is therefore less occupied with general principles than with the practical details of the market-place. He is the great apostle of the gospel of work. And here he is chiefly occupied in showing us how to work. The brief bibliography at the end will enable any one to see that Dr. Cunningham knows much more of the subject than he professes to know.

From the Church of Ireland Printing and Publishing Company in Dublin, copies may be had of Mr. St. John Seymour's brochure on *Pre-Reformation Archbishops of Cashel* (1s.).

The new volumes of Messrs. Constable's 'Philosophies Ancient and Modern' are *Swedenborg*, by Dr. Frank Sewall, and *Nietzsche*, by Mr. Anthony M. Ludovici (1s. net each). Nietzsche is having most of the discussion at present, but Swedenborg deserves it most.

The Rev. George Thomas Jowett, D.D., Vicar of Coley, Yorkshire, has made a brief contribution to the controversy as to the date and authorship of *The Apocalypse of St. John*, with a short history of its interpretation (Frowde; 1s. net).

We need an easy introduction to so difficult a subject as Muhammadan Mysticism, and we have it in Mr. Claud Field's volume, *Mystics and Saints of Islam* (Griffiths). It is a volume of essays, partly original and partly translated. The original essays prove Mr. Field thoroughly at home in the religion of Islam. Let the book be added by

all means to your most accessible literature of mysticism. And more than that, let it be made an instrument in the hand of God for the propagation of the Gospel. Here is the Muslim at his best. And we must see the Muslim at his best and see how good that is, before we can persuade him to that which is so very much better.

## Contributions and Comments.

### The Date of Professor Hilprecht's New Deluge Fragment.

IN the German edition of his work upon the new version of the Flood story,<sup>1</sup> published under the title of *Der neue Fund der Sintflutgeschichte aus der Tempelbibliothek von Nippur* (Leipzig: Hinrichs, 1910), Professor Hilprecht makes some important notes concerning the date of this new document. He states (p. 11) that the layer of the inscribed fragments of the time of Rîm-Sin of Larsa and the members of the later half of the first dynasty of Babylon is divided from that immediately above it by a considerable stratum of rubbish. This topmost layer is that of the Chaldean, late Assyrian, late Babylonian, and Persian kings, from Merodach-baladan (721-710 B.C.) to Artaxerxes (465-424 B.C.). It includes, therefore, roughly, about 300 years of Babylonian history, and extends almost to the surface of 'Tablet Hill' (see Peters, *Nippur*, vol. ii. p. 197 ff.). The tablets of this upper layer are either contracts (about two-thirds) or texts of a more literary nature (about one-third), among them being syllabaries, incantations, hymns, etc., which sometimes bear the note, 'Copy of an old tablet of Niffer.'

The total of the tablets and fragments found by the four expeditions in the three different layers of 'Tablet Hill' amounts to more than 23,000, and of these nearly 22,000 belong to the lowest layer, and contain (with the exception of some few hundred tablets) scientific, literary, and religious texts, mostly in Sumerian. The remaining 1000 tablets and fragments belong in equal proportions to the two upper layers.

It will therefore easily be seen what a subordinate part in the history of the temple of Enlil this

quarter of the city played during the last 1500 years of its existence, and the reader will at the same time understand why Professor Hilprecht has called it the place of the old temple library. This had also already been testified to by Dr. J. P. Peters, who says that nothing of the Kassite or Cossæan period was found at this point (the few fragments dating therefrom came from the west edge of the hill—evidently not their original position).

The temple library, in fact, seems to have fallen completely into ruin during the period between Rîm-Sin and the first Kassite king (Burna-buriāš) mentioned in the inscriptions of Nippur—a period of about 600 years (2000-1400 B.C.).

Quite apart from other considerations, therefore, the fragment would seem certainly to belong to the period to which Professor Hilprecht assigns it, namely, about 2100 B.C. Dr. Hinke, who has carefully compared the 61 characters which it contains with those of the forms in use at the Kassite period, says that, so far as he can judge, the tablet certainly belongs, 'according to its paleographic testimony,' to the first Babylonian dynasty, or to an earlier period.

In this new publication Professor Hilprecht replies to his critics, and makes additions and modifications tending to bring the book up to date. It has been translated into German by Dr. Rudolph Zehnpfund.

T. G. PINCHES.

London.

### The Twelfth Line of Hilprecht's Deluge Tablet.

At least one scholar has misunderstood my suggestion in the August number of THE EX-

<sup>1</sup> See THE EXPOSITORY TIMES for May last, pp. 364-369.



POSITORY TIMES, that line 12 of Hilprecht's Deluge Tablet should be read [*li-il-li*]-*ku um-mi-ni*. In suggesting this reading I did not propose to take *ummini* as a singular, but as a plural formed from a singular, *umminu*, analogous to *kurummîti* and *shurminu*. While *ummânu*, 'artisans,' is usually a collective, the Nineveh version of the Deluge, l. 86, shows that in the Deluge story it was not so treated, for *mârî ummâni* is the expression used, *mârî* making it plural in form. *Ummînu*, 'artisans,' like the kindred word *ummânu*, 'people,' could, I infer, form a plural in *-ni* (see Delitzsch, *Wörterbuch*, 87). Such a plural is grammatically possible, and would make a good meaning for the line.

Meantime two other readings for the four signs *ku um mi ni* have been suggested. Bezold would read the first two ŠUNIGIN, 'totality,' taking the last two as 'number,' while Prince and Vanderburgh (*American Journal of Semitic Languages* for July) read *kûm mini*, 'dwelling of a number,' taking the phrase to refer to the GUR-GUR boat mentioned in l. 8. Both of these suggestions are simpler than the one made by me, and perhaps for that reason more probable.

In reality, in so fragmentary a text we are all groping in the dark. These various readings, however, serve to show how baseless was Hilprecht's confident interpretation.

GEORGE A. BARTON.

*Bryn Mawr, Pa., U.S.A.*

### ‘Also.’

In the August number reference is made to a recent article by Dr. A. C. Dixon of Chicago on the use of the word ‘Also.’ Perhaps your readers may not have seen a pamphlet on this subject by Dr. Bullinger, entitled *Also*, in which the following occurs :—

‘In the Greek the word *καί* when it means “also” is placed always immediately before the word which it emphasises; while in English usage it is placed either before or after the word. In the A.V. and R.V. it is sometimes placed before, sometimes after the word, in which case it is ambiguous; but in many cases it is placed in connection with quite another word, and then it is misleading.’

Dr. Bullinger calls attention to some of the

verses considered by Dr. Dixon. Is it really possible to lay down the law so absolutely in regard to the Greek *καί* when meaning ‘also,’ that it is placed always immediately before the word which it emphasises?

W. H. GRIFFITH THOMAS.

*Toronto.*

### Jah.

How often does this short form of the Divine Name occur in the Hebrew Bible?

1. Mandelkern (in his smaller Concordance) gives the passages for 23 Hallelujah and 25 Jah; total 48.
  2. *The Companion Bible* (Appendix 4, vol. i.) states: ‘It occurs 49 times (7 × 7)’; total 49.
  3. The Dictionary of Brown-Driver-Briggs gives 50.
  4. Ginsburg (Introduction into the Hebrew Bible) counts 22 undisputed passages, 24 Hallelujah, 5 disputed passages; total 51.
- How are these differences to be explained?
1. In Ginsburg is missing, apparently by a mere mistake, on the first class Ps 135<sup>4</sup>; the total ought to be 52.<sup>1</sup>
  2. Brown-Driver-Briggs do not mention the disputed passages Jos 15<sup>28</sup>, Jer 2<sup>31</sup>.
  3. *The Companion Bible* omits, besides these two passages, Ps 118<sup>5</sup>.
  4. Mandelkern reckons (rightly) Ps 135<sup>4</sup> among the Jah passages, which Ginsburg has under Hallelujah, and counts the disputed passage Ex 17<sup>16</sup>; but not Cant 8<sup>8</sup>.

EB. NESTLE.

*Maulbronn.*

### David in the Book of Job?

GINSBURG says in his *Massorah* (vol. iv. p. 266, on 7, § 126), that the name of David occurs in the Hebrew Bible 1077 times, and is written without Yod in 791 instances, with Yod in 286, namely, (1) in Samuel 577, all defective; (2) in Kings 96, of which 93 are defective and 3 plene; (3) Isaiah 10, all defective; (4) Jeremiah 15, all

<sup>1</sup> Another mistake is found in Ginsburg's *Massorah*, vol. iii. p. 4, where it is stated that 13 Psalms end with Hallelujah, but only 12 passages are given; supply there Ps 115<sup>16</sup>.

defective; (5) Ezekiel 4, of which 3 are defective and 1 plene; (6) Psalms 88, all defective; (7) Proverbs 1, defective; (8) Job 1, defective, and the Five Megilloth 4, of which 3 are defective and 1 plene. Throughout the twelve Minor Prophets, Chronicles and Ezra-Nehemiah it is plene (281 times).

Brown-Driver-Briggs give '1066' instead of '1077.' I cannot find David in the Book of Job; how is the statement to be explained? And how the difference between the figures for the total?

EB. NESTLE.

Maulbronn.

## Death of St. John in the Seventh Year of Trajan.

THE following quotation from a recent publication — *La Chronographie d'Élie bar-Sinaya Métropolitain de Nisibe*, traduite par L. J. Delaporte, Paris, 1910 (Bibliothèque de l'École des Hautes Études, fasc. 181), will interest the readers of THE EXPOSITORY TIMES:

p. 59. ccxx<sup>e</sup> Olympiade.—An 413.—An 414.—An 415.—En lequel, en l'an 7 de Trajan, mourut Jean l'Évangéliste (Irénee l'écrivain).—An 416.

This definite date seems to be published here for the first time.

EB. NESTLE.

Maulbronn.

## Ephesians i. 23.

SINCE the days of Chrysostom the interpretation of Eph 1<sup>23</sup> has exercised the minds of theologians.

Modern opinion on the subject seems to be divided into two schools: Lightfoot, on the one hand, with Westcott and Dr. Gore, interprets this passage as meaning that the Church is the *πλήρωμα*, or *fulness*, of Christ because all His divine graces are imparted to her (Lightfoot, *Col.* p. 255; Westcott, *Ephes.* p. 28; Gore, *Ephes.* p. 80f.). On the other hand, the Dean of Westminster, following Hort, interprets it as meaning that the Church is Christ's *πλήρωμα* because Christ in the purpose of God finds His *completion* in the Church (Armitage Robinson, *Ephes.* p. 255).

But is there not a third possible interpretation of the passage? Cannot τὸ πλήρωμα be construed as in apposition to αὐτὸν in the preceding verse? In that case πλήρωμα would refer to Christ Himself instead of to the Church, as in those two interpretations, and the meaning of the passage would thereby be brought into closer harmony with the

theology of the Epistle to the Colossians, written at about the same time as that to the Ephesians. 'And him (Christ) hath he given to be head over all things to the Church, which is his (Christ's) body,—him (Christ), I say, who is the fulness of God who filleth all in all'; or, as the Dean of Westminster translates the last clause, 'who all in all is being fulfilled.'

With the possible exception of this passage, St. Paul nowhere speaks of the Church as the *πλήρωμα* of Christ. Of Christ, on the other hand, he says: 'ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι' (*Col* 1<sup>19</sup>); and again, 'ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς' (*Col* 2<sup>9</sup>).

The only objection to this interpretation is that in classical Greek τὸ πλήρωμα could not possibly be in apposition to a word so far distant as αὐτὸν in this passage. But could not St. Paul have used it so?

It is well known that St. Paul, especially when writing under the influence of emotion, often neglects the ordinary rules of Greek syntax; and examples of anacoluthon and hyperbaton occur more frequently in the Pauline Epistles than in any other writings of the New Testament (cf. Blass, *Grammar of N.T. Greek*, § 79. 9; and Winer, §§ 61. 2 and 63. 1).

A good example of this Pauline characteristic may be seen in Ro 9<sup>10.11</sup>, 'Ρεβέκκα δὲ ἐξ ἐνὸς κοίτην ἔχουσα . . . ἐρρέθη αὐτῇ. Or perhaps a closer parallel to the case under discussion is to be found in Eph 2<sup>3</sup>, where, if we follow Dr. Armitage Robinson and the Latin versions, ἐν οἷς refers, not to νίοις τῆς ἀπειθείας closely preceding, but to παραπτώμασι καὶ ἁμαρτίαις two verses before.

When we take into consideration these and other examples of St. Paul's freedom in the use of Greek syntax, surely it may be possible that πλήρωμα in Eph 1<sup>23</sup> refers to Christ, and not to the Church.

Moreover, such an arrangement need not be merely accidental; the rhetorical effect of this beautiful chapter would lose much had it ended with τὸ σῶμα αὐτοῦ instead of with the fine alliterative clause culminating in πεπληρωμένον.

Furthermore, although the Church is the theme of much of this Epistle, yet the first chapter may justly be described as a grand doxology in praise of God and of His eternal purpose manifested in Christ. If therefore we adopt as our interpretation of the closing words the one which I have suggested, may they not be regarded as the summing up—the Pleroma might we not say—of all that has gone before?

A. E. N. HITCHCOCK.

Clergy College, Ripon.



## Entre Nous.

### Offer of Prizes.

Eight prizes are offered as follows:—

For the best anecdote illustrating any text of Scripture—

1. From Biography.
2. From History.
3. From Personal Experience.

For the best illustration, not an anecdote, of any text of Scripture—

4. From Nature or Science.
5. From Art or Industry.
6. From Human Life.
7. From Literature.
8. For the best illustration in verse of any text of Scripture.

In every case the source of the illustration must be stated fully (author, vol., page) and the quotation must be made exactly.

These eight prizes will be awarded in THE EXPOSITORY TIMES for March 1911 for illustrations received by the 1st of January.

Another award will be made of eight prizes in THE EXPOSITORY TIMES for July 1911 for illustrations received before the 1st of May.

The prizes offered are—

Any volume of the *Encyclopædia of Religion and Ethics*, together with the right to purchase the rest of the volumes at a quarter less than the published price, namely, 21s. instead of 28s. net.

Or—

Any four volumes of the *Great Texts of the Bible*.

Or—

Either volume of the *Dictionary of Christ and the Gospels*.

Or—

The single-volume *Dictionary of the Bible*.

Or—

Any four volumes of the 'Scholar as Preacher' series.

Those who send illustrations should say which offer they prefer if successful. Those who send more than one illustration should name more than one volume or set of volumes in case they should be awarded more than one prize.

### Cardinal Vaughan.

*The Life of Cardinal Vaughan*, by J. G. Snead-Cox (Herbert and Daniel; 2 vols., 21s. net), is the

most successful biography for many years. By successful we do not mean that it has sold best, or is likely to sell best. We mean that it is best written. It fulfils best the purpose of a biography. You read it, and you know Cardinal Vaughan. Cardinal Vaughan is by no means discovered to have been an ideal man. But it is quite within the mark to say that this is an ideal biography.

Let us recall some of the things we have noticed in the reading of it.

'For nearly twenty years it was the daily practice of Herbert Vaughan's mother to spend an hour—from five to six in the afternoon—in prayer before the Blessed Sacrament asking this favour—that God would call every one of her children to serve Him in the Choir or in the Sanctuary. In the event all her five daughters entered convents, and of her eight sons six became priests; even the two who have remained in the world for a time entered ecclesiastical seminaries to try their vocations.'

It was one of the principles of her life never to ask God to send any earthly blessing to those she loved.

She loved every book that treated of prayer; she used to buy every book she heard of on the subject. 'For long years before her dear death,' says her eldest son the Cardinal, 'she used to talk to me about prayer, and I remember that I could not understand how it was she was so charmed by what I considered so dry, and her language used to flow, and her countenance, beautiful as it always was, used to glow with what, I know now, was Divine Love.'

This is about the father. On the brow of Coppet Hill, Herbert nearly shot his father. They were out partridge shooting, and just drawing together under a tree for luncheon, when, putting his gun to half-cock, it somehow went off and the whole charge whizzed past his father's head; the Colonel turned quickly, and, taking the situation in at a glance, said, 'Well, now let us unpack the basket.'

'On another occasion, when I had shown over-much relish for some dish, my father reminded me that it was a poor thing to be a slave to any appetite or practice. Blushing to the roots of my

hair, I ventured to retaliate, saying, "Well, Father, how is it that the snuff-box is brought to you every day at the end of dinner?—you always take out a big pinch." For a moment he was silent, and then made me fetch the box, and while in the act of tossing it into the fire he said, "There goes the box, and that is the end of that bit of slavery."

There is no need to follow the incidents of Cardinal Vaughan's life. Let us see Cardinal Vaughan himself. He became Vice-Principal of St. Edmund's College, and this is said of him there: 'He struck the students as being a very apostolic priest. He would be off on Sunday mornings to Hertford, or Waltham Cross, or St. Albans, to say Mass and give the Sacraments, for in those days there were no Catholic missions at those places, and he would come home late on Sunday night worn out. We were very proud of him when we heard how, late one Sunday evening, as he was driving across Hertford Heath in the college gig, wrapped in his old Roman cloak, his horse was stopped by a man who demanded his money or his life. This was too much for Dr. Vaughan, who cried out, "Wait a bit!" and jumped out of the gig. Whether the robber was frightened by his stature, I cannot say, but he beat a hasty retreat, and then, dodging round the gig, jumped into it and drove off, leaving Dr. Vaughan to find his way on foot to Hertford. There he found the man had left the horse and gig at the inn. We boys said, "He will go again next Sunday," and he did.'

He was a successful beggar. This is from his diary: 'The last day I was minus 700 dollars, and knew not where to turn for it—could not beg from the poor, and the Bishop only tolerated begging from the richer Catholics of the city. A man met me, as I knew not which way to go, and gave me 200 dollars, saying he wished to become a special benefactor. In the evening I was minus 400 dollars. I went into Mr. Donohoe's bank to sit down. I told him my case: he had no sympathy for the work, and had given 250 dollars to please his wife. Said he would lend me 400 dollars. "But I can't lend them to the Blessed Virgin," said I, smiling. I told him I had not come with the intention of begging of him—he had given generously already. Finally I said, "What interest do you require?" "Never mind that," he answered. "When do you want the

principal back?" "Never mind that either," said he. And so that night Our Lady had her burse completed.'

He begged all over America, North and South. This happened in Chili: 'One day, as I was walking along the street, a man came up to me and said in Spanish, "Are you the person who is begging for the establishment of a Missionary College in London?" "Yes, I am," I replied. "Then," said he, "take these hundred dollars." "Who are you?" said I, "that I may put your name down in my book?" "I am nobody," he replied, and away he went and I saw him no more. Another day I was begging from house to house, and I entered the house of a washer-woman. She gave me the coppers that were standing by her soapsuds. The next house I went into was that of a rich man. I asked him for alms, and he put his name down for £1000.'

He was—what shall we call it?—superstitious. He set his mind upon a certain house at Mill Hill for his Missionary College, but the owner would not sell. He prayed to St. Joseph about it, but still the owner would not sell. He called upon the owner, said he was going on further, and asked permission to leave a parcel till his return. He did not return for it. It was a statue of St. Joseph. In a few days the owner agreed to sell the house.

Cardinal Vaughan was perhaps the most unflinching, the most uncompromising advocate of the infallibility of the Pope in England. His simple rule of conduct, says Mr. Snead-Cox, his easy test for Catholic loyalty, was always, and under all circumstances, to stand on the side of Rome. He owned the *Tablet* at the time. And—these are the words of his biographer: 'As far as the *Tablet* was concerned, Herbert Vaughan deliberately set himself to strangle and suppress any and every utterance in favour of the Inopportunist Party. A search through the correspondence columns of the *Tablet* fails to show a single letter on the side of which, in this country, Cardinal Newman and the Bishop of Clifton (Dr. Clifford) were the conspicuous exponents.'

On the 24th of September 1883, Cardinal Manning wrote to him (Vaughan was then Bishop of Salford): 'I will send your American Canon Law, packed up by mistake, and Sheridan, for I lay it on you to read the *Critic* and the *School for Scandal*. You would be holier and happier if



you would enter into such things with patience and learn to laugh. You are grim and truculent. The pictures' (apparently they had visited some exhibition together) 'bored you, and I never saw you excited until you took me among the Tiles and Stoves and Drain Pipes. This makes you sharp and inhuman to your fellow-creatures, and if you are so in the Green Tree, what will you be in the Dry?'

He had no sympathy with the effort that was made while he was Archbishop of Westminster to obtain recognition from the Pope of Anglican Orders. 'Let us be quite clear,' he says, 'as to what we mean by Orders. Catholics understand Ordination to be the bestowal upon men, first, of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His Divine and Human natures, and to offer Him up in true Eucharistic Sacrifice to the Eternal Father; secondly, of a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican Orders possess or confer these supernatural powers, which are of the Priesthood of Christ.'

#### Revell's Books.

Messrs. Revell have sent out five volumes at once. The most important of the five has the title of *Jesus the Worker*. It contains the Cole Lectures for 1909, delivered before Vanderbilt University by Charles McTyeire Bishop, D.D. (3s. 6d. net). On the teaching of Jesus we have had books innumerable, on the work He did upon earth very few. Dr. Bishop does not follow Him in His daily task from place to place. He describes rather the purpose which Christ sought to fulfil in His work, and the great principles which gave the law to it. The titles of his lectures are (1) Jesus the Man, (2) the Acts of Jesus, (3) the Attitude of Jesus towards the Universe, (4) the Constructive Purpose of Jesus, (5) the Ethics of Jesus, (6) Jesus the Preacher.

The smallest of the five books is called *Our Big Boys and the Sunday School* (1s. 6d. net). It is written by A. H. McKinney, Ph.D. Its subject is large enough and urgent enough. Dr. McKinney is very serious and practical.

*Wireless Messages*, by C. N. Broadhurst (3s. 6d. net), is a book about prayer, chiefly in anecdote and chiefly on answers to prayer. Here is one of the

anecdotes. 'Lord Kelvin was one of the leading scientists of the nineteenth century. A friend of science once asked him which discovery of his life he considered the most valuable. He replied: "I consider the most valuable discovery of my life the discovery I made when I discovered that Jesus Christ was my Saviour. He has been my constant friend and helper in my life-work, and every discovery I have made that has contributed to the benefit of man He has given me in answer to prayer."

It is curious to find the same anecdote in the next volume, *The Passion for Reality*, by Doremus Scudder (1s. 6d. net). But the testimony is here attributed to Sir James Y. Simpson: 'It was no mystic, but that remarkable surgeon, who gave to the world chloroform, Sir James Y. Simpson, who, in reply to the question, "What is your greatest discovery?" said simply, "That I have a Saviour."

The fifth is a missionary book—*Sketches from the Karen Hills* (3s. 6d. net), by Alonzo Bunker, D.D., the author of *Soo Thah*. You will see by the following that Dr. Bunker knows how to tell his story.

'Several narrow escapes from a horrible death from serpents have befallen me in my missionary life, which have deeply impressed me with the providential care of our Heavenly Father. One of these was from a python, and a second from a giant cobra. The python, or, as sometimes called, the rock snake, is a variety of the boa family, and is often found in Asia, especially in Burma. The bite of this snake is not so poisonous. He captures his prey in his strong coils and crushes it, when he swallows it, beginning with the head. He can easily dispose thus of a small deer or pig. They are sometimes found thirty feet in length, and are attractively coloured in rhomboidal figures. I once saw one running down a ravine, which could not have been less than twenty-five feet in length. The python is very fierce, and also quick in movement when darting for prey.

This serpent was captured one morning about a mile from the place where it was photographed. Two Karen lads was travelling with me over a mountain covered with old jungle, or that which had been left undisturbed for centuries. It was during the hot season, and the plains were very dry, so the animals had fled into the mountains for cool shade and water. There were in this forest a



variety of large and small deer, wild hogs, bears, and other beasts. The forest through which we were going was very dense, some of the trees being from one hundred and fifty to two hundred feet in height. Rattans, small palms, bamboos, and many long-leaved tropical plants grew in profusion. The air was heavy with the fragrance of flowering trees and creeping plants, mingled with the rank odour of living creatures. We were expecting at every turn of the brook, along which we were cautiously proceeding, to see some wild animal. We were not looking for serpents, though knowing we were passing through their haunts. I was stepping from rock to rock in the brook, so as to avoid noise which would frighten away game, and my two Karen boys were following at some distance along the bank of the brook. As I put my foot upon a large rock, I noticed a sudden movement among the dry leaves between that rock and a larger one about three feet from it; and at the same time I caught sight of the brilliant colours of this great serpent through the leaves. Quick as thought I sprang to the bank of the brook, but only a few seconds before the enormous folds of this serpent swept over the place on which I stood. In fact, we had sprung nearly together, though I was, most fortunately, slightly ahead of the snake. Immediately I put a fatal shot through his neck.

The wisdom of the serpent was here clearly shown; for he had coiled himself closely between the rocks, and covered himself with dry leaves, so that he could easily capture any animal passing up or down the brook. For such an animal would naturally step over either of the rocks, and so into the coils of the monster. And he surely would have caught me, if I had not seen him as quickly as I did. My two Karen boys were greatly excited, and most joyous over the escape of their teacher. Their joy was also heightened by the thought of the coming feast; for they declared the flesh of the python was like that of the chicken. They coiled him on a long bamboo, and it required their united strength, with frequent rests, to carry him to the camp.

#### The Churchman's Pulpit.

Let us notice three new parts just received. Part 45 (Griffiths; 1s. 6d. net) contains sermons

for the twenty-fifth Sunday after Trinity. Part 46 (5s. net) contains sermons for the general advent season. It runs to 256 closely printed pages. Part 79 (3s. 6d. net) is the third part, containing sermons to the young.

#### Speak to me, Christ.

*In Poets' Corner* (Hodder & Stoughton; 3s. 6d.) is the title of Mr. Maclean Watt's new book of ballads and verse. There is only one way of reviewing it—to quote a ballad. If it is a godly ballad, it is none the worse for that, and comes appropriately from Scotland. Only let it be understood that it is a fair example, and that the book it is found in is beautiful without and within.

Speak to me, Christ, amid earth's sin and riot,  
That I may hear  
Thy Love's sweet pleading near,  
Bringing my spirit quiet.

Low by the dripping levels of my life,  
Here dwelleth Sin,  
Barring my heart lest Love should enter in,  
And setting all my dreams about with strife.

Speak to me out of Thy Love's quiet stretching  
spaces,  
That, though afar,  
I follow may the promise of Thy star,  
And see again the old, loved, faded faces.

And if, amid the songs of Cherubim  
Where all saints be,  
The Father hear the pleading needs of me,  
And, stooping, see mine eyes all sorrow dim,

And lead me where my feet, sin shaken free,  
May safely stand  
In Love's own fatherland,  
Seeing and loving, 'twere enough for me!

#### The Choice Books.

Have you seen 'The Choice Books' of Messrs. Harrap & Company? The latest two are *Sacred Poems of the XIX Century* and *Dainty Poems of the XIX Century*, both edited by Kate A. Wright (1s. net each). Here is one of the Dainty Poems.



It is Kingsley's :

MARGARET TO DOLCINO.

Ask if I love thee? oh, smiles cannot tell  
Plainer what tears are now showing too well:  
Had I not loved thee, my sky had been clear;  
Had I not loved thee, I had not been here,  
Weeping by thee.

Ask if I love thee? How else could I borrow  
Pride from man's slander, and strength from  
my sorrow?

Laugh when they sneer at the fanatic's bride,  
Knowing no bliss, save to toil and abide  
Weeping by thee.

Messrs. Harrap are the publishers also of *A Little Book of Eastern Wisdom* (2s. 6d. net). It is very beautiful, and no doubt the leather bindings will make it more beautiful still. But apart from its beauty it will be a surprise because of the extraordinary wealth of sententious wisdom gathered within its covers. The selecting and editing has been done by Mr. Claud Field. Here is a saying of Mohammed :

From a crookèd rib was woman formed, my  
friend,  
You may break her, but you cannot bend ;  
But if she always has her way,  
She'll grow more crooked every day ;  
Use her tenderly, is what I say.

And here is a saying of Jalaluddin Rumi :

Spring may come, but on granite will grow no  
green thing ;  
It was barren in winter, 'tis barren in spring ;  
And granite man's heart is, till grace intervene,  
And, crushing it, clothe the long barren with  
green.  
When the fresh breath of Jesus shall touch the  
heart's core,  
It will live, it will breathe, it will blossom once  
more.

#### The Great Text Commentary.

The best illustrations this month have been found by the Rev. J. H. Hamilton, M.A., Liver-

pool, and the Rev. B. F. Relton, London, to each of whom a copy of Leckie's *Authority in Religion* will be sent.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Ps 9<sup>9, 10</sup>.

The Great Text for January is Ps 11<sup>3</sup> :

'If the foundations be destroyed,  
What can the righteous do?'

A copy of Forrest's *Authority of Christ*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for February is Ps 14<sup>1</sup> :

'The fool hath said in his heart,  
There is no God.'

A copy of any volume of the 'International Theological Library,' or of the 'International Critical Commentary,' will be given for the best illustration.

The Great Text for March is Ps 16<sup>11</sup> :

'Thou wilt shew me the path of life :  
In thy presence is fulness of joy ;  
In thy right hand there are pleasures for  
evermore.'

A copy of any volume of the 'Scholar as Preacher' series will be given for the best illustration.

The Great Text for April is Ps 23<sup>1</sup> :

'The Lord is my shepherd ; I shall not want.'

A copy of the new edition of Walker's *The Cross and the Kingdom*, or Canon Cooke's *The Progress of Revelation*, or Macgregor's *Some of God's Ministries*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

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